

VOTIVÆ ANGLIÆ,
ENGLANDS COMPLAINT
TO THEIR
K I N G:

OR

The humble desires of all the zealous and
true-hearted Protestants in this Kingdome, for a
speedy and happy Reformation of abuses in Church
government, being the onely meanes to remove
these distractions, and to avert the judgement
of God from us.

As they were expressed in sundry Petitions, Remon-
strances and Letters, lately presented from them to
the KING, upon sundry occasions.

Collected by a wel-wisher to Reformation.

LONDON

Printed by H. Dudley. 1643.

NOTICE

ENGLANDS COMPLAINT

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TO THEIR

KING

OF

The humble desires of all the zealous and
true-hearted Protestants in this Kingdom for
the speedy and happy Reformation of the Church
government, being the only means to remove
the darkness and to give the judgement
of God to man.

As they were reported in many Petitions, Remon-
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the KING, upon sundry occasions.

Collected by a select-Committee to Reformation.

LONDON

Printed by W. Baskett. 1643.



TO
**THE HIGH AND
MIGHTY MONARCH**
CHARLES by Divine provi-
dence King of Great Brit-
taine, France and Ireland, &c.



Our Highnesse may iustly
condemne this as a high
presumption, to present
the most eminent King in
the Christian World with
a discourse of Petitions
and Coppies of Letters: but I have found
favour in your sight when I presented them
unto your highnesse upon more dangerous
tearmes, and therefore I trust that blessed
Lord will move your heart still to accept of
the hearty desires of your poore subject,
though they be not clothed with the glori-
ous ornaments of Wisdome and Elo quente,
as was fit to dedicate to the view of so lear-
ned and judicious a Prince, but my comfort

The Epistle Dedicatory.

is, I speake to a mercifull King, that knowes how to passe by infirmities, and to pardon great offences: and so beseeching the Lord God of heaven and earth to blesse your Highnesse with many happy dayes, long to raigne over us to heare the Petitions of your faithfull Subjects, and to redresse their wronges, craving pardon for my boldnesse, I humbly take my leave.

Devoted to your

Highnesse Service,

JOHN SPENCER.

A



A DISCOURSE OF DIVERS PETITI- ONS OF HIGH CONCERN- ment, and great consequence.

This Petition was written upon the Booke for the recreation upon the Lords day, and I delivered it to King James at Greenwich: hee tooke it with him in his Coach, and committed mee to Mr. Hutchinson, of the guard, for a certaine time, and was graciously pleased to have great care of mee for my dyet and lodging, and after divers disputations with Bishop Neal, and Bishop Buckridge, set mee at libertie.

Read O King, read O King, and then consider well,

If ever any such decree was made in Israel.
Help O King, help O King, and let not the Sabbath.

Of our glorious God be thus prophained,
With grievous sins in open streets proclaimed:
Nor in Dooms dreadfull day this heavy hand-
writing,

Bee iustly brought against great Britains Royall
King.

The humble Petition of
your sinfull Subiect,
JOHN SPENCER.

A Petition delivered to King James at Bletsoe.

Good King *James* reforme thy Court of cursed
swearing,

Which otherwise will undoubtedly Gods heavy
iudgements bring:

And to his faithfull Ministers gracious bee,

Whose ruine else we soone shall see;

This happy Boon an earnest suit to thee I make,

Oh Consider well, and grant it for Christs sake.

The humble Petition of
your sinfull Subiect

John Spencer.

*A Petition delivered to our gracious King Charles
at Finchbrooke, at his going to his Army Royall,
Anno, 1639, March 28.*

THe glorious Lord of Heaven and Earth the
God of battell, and Lord of Hosts, for our Lord
Jesus Christ his sake, blesse our gracious King
Charles, and his brave Army, and cover his Royall
head in the day of battell, and returne him with
honour and victorie to his Royall Queen: but I
beseech your Highnesse, give your poor Subiect
leave

leave to intreat you that you would not adventure your selfe in the day of battell ; but remember what the Souldiers said unto the valiant King, *David*, 2 *Samuel*, 21. 17. *Thou shalt go no more out with us to the battell, lest thou quench the light of Israel*, and consider what counsell that kingly Prophet giveth, *Psalme* 34. 17. *Eschew evill and do good, seek peace and ensue it.* And therefore that faire Englands happy peace may not be now endangered ; let the new Scottish Service Book, and the book for the recreation upon the Lords Day, be both throwne over the Scottish Bank, and so I humbly take my leave, and although by reason of my old age, and some wounds that I received at the famous siege of Ostend, I am disabled to doe your Highnesse service in the war, yet as my bound duty is, I will dayly pray unto the God of Peace, to set your feet in the way of peace.

The humble petition of
your loyall Subiect

John Spencer

*A Petition delivered unto our gracious King Charles,
upon this occasion; The King was to go towards
New-market upon Munday, but the waggon and
the hounds went thorow Cheapside upon the Lords
day, which was not lawfull, O King: I never heard
that they removed since upon the Lords day, so gra-
cious was the Kings care herein.*

*Good King Charles, Remember to keep holy the Sab-
bath day,
And let not Charles wain be seen to move on Lon-
don way;
But in the high Sphear of heavenly Contempla-
tion:
Let that day be spent in holy meditation:
Both King, servants, subiects, all zealous for Gods
glory,
To hate profanenesse, and to abolish all idolatry;
That so when thy blest soul shall leave thy Royall
breast,
Thou mayest in heaven for ever have a glorious
rest.*

The humble petition of

your sinfull subiect

John Spencer.

A Petition unto our gracious King Charles, upon the late setting forth of the Book for Recreations upon the Lords day.

Good King *Charles* to hear be graciously pleased
That this Book in the dayes of your Father, King
of great renown,
Grew very ill, and grievously diseased,
And to prevent the mischief that thereby might
redowne,
Was with wildoms holy care haply suppress :
And so good King *Charles* for evermore let it rest.

The humble petition of

your poor sinfull fervant

Iohn Spencer.

*I sent my son with this Petition, who made great haste,
and delivered it to the King; it pleased his highnesse
to commit him prisoner to the guard of his Royall
person, and set him at liberty the next day, and com-
manded the Lords of Scotland to attend his highnesse
in Parliament upon Munday, and there concluded a
happy peace.*

B

*A strange and strong transportation upon the Lords
day, April 27. 1639.*

THis day going to the Church of great Staughton, and hearing the bells chime I fell into a strong apprehension that I saw King Charles in the field with his brave Army, under his Standard Royall upon a hill, with his owne Squadrons, and the Scottish Army in the field also, and the King gave directions unto his Colonels and Captaines to charge the Scottish Battalions here and there, till the battell grew very bloody and mortall on both sides, and almost all the Peers of England, and all the Nobilitie of Scotland lay slaine in the field : and then the valiant King Charles seeing it grew to such extremity, descended the hill, and with great fury and resolution, charged the scattered body of the Scottish Army and made a great slaughter of them, and so obtained the victory, and forc'd them to leave the field, and then returned to mourn over his noble Peers that there lay slain upon the ground, which put me into such a passion of weeping, that meeting with Mr. Saul our Preacher, and Mr. Bauldin and they seeing of me in such a passion of mourning, and desirous to know the cause thereof, I could not declare to them the cause of my great sorrow, but went into the Church, and prayed with a troubled spirit, The Lord grant if it be thy blessed will, that it may prove but a melancholy Conceit.

Conceit. but oh that your Highnesse would be graciously pleased to call a Parliament, turne the faces of these brave Armies towards the Palatinate to settle your Royall Sister in her inheritance, and set at liberty your captive Nephew Prince *Robert* and soe you shall make all the Princes of Christendome stand amaz'd at your high prudence, and great magnanimitie : Consider what I say and doe it, and the Lord will bring it to passe, and then make you the most renowned King of the Christian world, amen, amen, good King *Charles* send for Colonell *Fleetwood*, hee is a valiant man, and of great abilities, and will doe you faithfull service in your war, I heare he is lately married to a great mans daughter in those parts, but if it please your Highnesse, to command him, he will leave his young Lady to doe you service. And now seeing things through Gods gracious providence doe thus happily concur, I beseech your highnesse give me leave to renew my former suit unto you, and your honourable Court of Parliament for the happy and honourable uniting of these brave Armies, make your Nephew the Prince Elector (who was now so happily in your Court) make him Generall to lead these brave Armies into the Palatinate, to settle your Royall Sister in her inheritance, and to set at liberty his brother Prince *Robert*, for that is a shame to all the Princes of Christendome to see a distressed lady so long insulted over by such a bloody Tyrant ; and for the support and transporting of these Armies, I would willingly give ten Subsidies, besides those are already given ; and I

hope every able and faithfull Subiect in the Land will doe the same, that so this Royall Prince may beat out the proud Enemie out of the Palatinate, and then settle the Emperiall Crowne of Germany upon his Royall head, and lead his victorions Army unto Romes gates, sack the Citie, and burn the Whore of Babylon with fire, and so fulfill the Prophecie Revel. 17. 16. 17. verses, *And the ten hornes which thou sawest upon the Beast, are they that shall hate the whore, and shall make her desolate and naked, and burne her with fire ; for God hath put in their hearts to fulfill his will.* Amen, Lord Jesus, amen.

The humble Petition of
your loyall sinfull Subiect

Iohn Spencer.

A Coppy

A Coppie of a Letter to a great Peer of this Land, upon a strange discontentment betwixt him and his beautifull Lady, about the passing of two Manners unto his onely Sonne as brave and as noble a gentleman as this Kingdome afforded; the Letter I delivered unto his owne hand: he read it, and retired himselfe into an inward Chamber, wept much, and came out againe unto me, gave me thanks, and said never man desired more to gaine a woman than he did to gaine her: to this effect, never did I in al my time know such great dislike about such a slight occasion, betwixt two so vertuous, so noble, so beautifull and amiable, and so long reioycing in happy enioying one another, as will appeare in this dolorous discourse.

IT may seem strange unto your Lordship that a stranger should write unto you in this strange fashion, but then I beseech you in the feare of God, consider the strange course that you have taken, that forceth me thereunto: for is it not strange yet most strange, that so noble, grave and religious a man, should forsake his wife being a vertuous, beautifull and religious Lady, make it not your owne case, and would you thinke it possible a wise man should be so transported, but beleewe it my Lord, such a thing may be, & such a thing is and as the Prophet *Nathan* said unto King *David*, *Thou art the man*, that have behaved your selfe so undiscreeetly, and frowardly: for have not you forsaken the wife of your youth, that vertuous and beautifull Lady, with whom you have lived with

great happinesse these twenty yeares : who hath approved her faithfull love and constancie unto you in so many strange and forraigne Countries, and adventured her selfe in so many dangerous passages both by sea and land, to yeeld you comfort and contentment ; now to forsake her when you are gray headed and stand more in need of your mutuall societie and comfort : but now to forsake her to grieve your friends, and make your enemies reioice ; to forsake her to vex your selves, and to ruinate your estate, and to endanger the losse of your soules and everlasting happinesse, what greater want of wisdom can be shewed ? you carry your selfe exceeding forwardly herein, that neither the perswasions of friends, nor the intreating of those that love you, nor so many pitifull teares from the faire eies of your Lady can move a reconciliation, but you fly from a distressed Ladie as if you were pursued by an armedemie ; was your noble blood ever stained with such cowardlinesse ? how may those renowned Princes of the united Provinces, who held and approved you so noble and valarous in Heroick Atchivements, both in Germany and when you were Lord Deputie of Ireland, be grieved to heare of this strange alteration in you ? but this is not the worst disgrace, for herein you have dealt very unwisely, for you have reiectd the counsel of the Prophets, of the Apostles, and of our Saviour Christ himself : and have followed the course of your violent passions, or else the shallow device of some giddie heads, as Rehoboam did to his owne confusion : for Solo-

~~mon~~ the Mirrour of wisdome advises you thus,
Reioyce with the wife of thy youth, let her be as the loving
Hinde and the pleasant Roe, let her breasts sati-fie thee at
all times, and delight in her love continually, Prov.
5. 18, 19. but you are so far from reioicing with
 her, and yeelding those comforts unto her, that
 you seek to reioice your selfe in hauking and hun-
 ting, and in the meane time to vex her with your
 tedious absence and froward messages, call you
 this wisdome? nay, my Lord, account it no better
 than *Machavilian* policie. Againe, *St. Peter* advi-
 seth you thus, *Husbands dwell with your Wives, as men*
of knowledge, Pet. 3. 7. but you flie from Chiswick to
 London, from London to Hitchin, from Hitchin
 to Bletfoe, as though some fearfull Dragon did
 haunt your owne habitation, or the aire was in-
 fected where your faire Ladie breathed. Lastly,
 our Saviour Christ being demanded by the proud
 Pharisees whether it was lawfull for a man to put
 away his wife upon every occasion, makes this
 most holy answer, *Matt. 19. 4. And he answered*
and said unto them, have you not read that he that
made them at the beginning, made them male and fe-
male, and said, for this cause shall a man leave Father
and Mother, and cleave to his wife, and they twaine
shall be one flesh, wherefore they are no more twaine
but one flesh. Let therefore no man part asun-
 der whom God hath coupled together. Now
 that you have been thus ioined, you dare not de-
 ny, or if you should, the solemn vow you made
 in the presence of Almighty God, and before
 those honourable Personages in Cashawberry
 parlour shall witnesse against you : therefore how
 man.

dare you make this fearfull separation, except
 you will proclaime your selfe a truce-breaker to
 man, and a traitor to God ; the first too scanda-
 lous, and the other too dangerous for a man of
 wisdom to undergo ; I beseech you in the ten-
 der mercies of Iesus Christ, enter into a serious
 consideration with your selfe, in what a desperate
 estate you are in, and heartily repent of the evill
 you have committed, and earnestly crave pardon
 of God, and then with all speed make a holy re-
 conciliation betwixt you and your fair Lady,
 that so the scandall of your holy profession may
 be removed, and the mouths of insulting Papists
 may be stopped, and your distressed Lady com-
 forted, and your consciences quieted : but if you
 wil be stil wilful and obstinate, then assure yourself
 these lines shall rise up in condemnation against
 you, at the dreadfull day of Judgement, before
 that glorious God of heaven and earth who shall
 iudge all men according to their works they have
 done in the flesh, whether they have been good
 or evill, and that without respect of persons, where
 your greatnesse shall no wise privilege you, nor
 my meanenesse nor preiudice, the cause of that
 mighty God who hath chosen the foolish things
 of the world, to confound the mightie things :
 unto that all-powrefull God do I humbly pray,
 that for his deare Son Iesus Christ his sake, he
 will vouchsafe his great power may be seen in my
 weaknesse, and his infinit wisdom in my foolish-
 nesse, so that this weak means may be made pow-
 erfull to make you wise to salvation and produce
 that holy reformation as may bee to the glorie
 of

of God, and the everlasting happinesse of your
owne soule, Amen Lord Jesus Amen.

From him that will honour you according
to your noblequalitie, if you do not
dishonour that God that advanced
you to this high dignitie,

JOHN SPENCER.

A Postscript.

*You are now conversant with a noble and religious
Friend whose zealous heart I doe assure my selfe will
easily be perswaded to take any paines in this charitable
busines, consult with him, and then appoint the time and
place where you and your Lady may happily meet together
to epaure the ruines that sad absence hath made, and
beautifie your faces with those amiable looks, and your
lips with those sweet discourses, wherewith you in hap-
pier times did solace your selves with unspeakable con-
tentment. That so you may make the Proverb true:
Amantium ira amoris redintegratio est. After this
some great Lords undertooke to bring them together but
it was too late, but better late than never, for the Lady
was very weake in her bed, so they lamented their fatall
errour, and tooke their last farwell, for she dyed within
few dayes, and he lived not long time after.*

*A Coppy of a Letter sent to the Earle of Cleveland and
Tho. Lo. Oliver St. John, for ending of a long
suit betwixt Justice Fish, and Mr. Mordant, con-
cerni^g a seat in the Church at Northill.*

Right Honourable,

WHen Ioab the Generall of King Davids
Army besieged Rabba, and fought a-
gainst it, and took the cities of waters, and there-
by weakned them so, that they could hold out no
longer : then he sent unto his Lord the King to
come up with his Army to take the Citie, lest if
he took it he should have the honour, and the City
should be called after his name. So I having
fought with these two Gentlemen with many ar-
guments, perswasions and earnest intreaties, and
so thorow the blessing of the God of peace, have
qualified the bitter waters of strife, and weakned
the strong hold of their violent passion and con-
tentious humour, that now they can hold out no
longer with any Christian resolution, doe now
send and sue unto your Honours to come up with
your commanding power, to take the honour of
the day, and the renown to be the noble Peace-
makers, I have viewed the seat in the Church
which is large and spacious for both Parties to sit
in, like good Christians and loving Friends ; and
therefore, if it will please your Lordships now to
lay your Command upon them to confirme that
which I have so earnestly intreated, that thus, and
thus, it shall be for their sitting in the seat ; and
thus

thus and thus it shall be for the ending of all suits and controversies betwixt them : then they have both of them faithfully promised before sufficient witnesse, that they will submit themselves thereunto : and so humbly beseeching that blessed Lord the great Peace-maker, who hath pronounced : *Blessed are the Peace-makers, for they shall be called the Children of God.* To blesse your Honours with the continuance of many happy days, to make you zealous for his glorie, and to see like good Maiestrates under so gracious a King, the peace and welfare of your Countrey, I humbly take my leave.

August 12, 1631.

If it please your Lordships to appoint these Gentlemen a day and place, where they may attend to receive your Commands under your hands.

Desirous that there was in me any abilitie to do you service,

John Spencer.
Right

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Right Honourable,

IT is the Rule of the Apostle and of our Saviour Christ, *Rebuke not an Elder, but exhort him as a Father* : Oh therefore that it would please that blessed Lord, even the God of wisdom, that I might performe this dutie to your Lordship with such regard of your noble qualities and tender care of your precious soule as I ought : but however I may faile in point of discretion, yet I hope your Lordship will beare with me, since it doth proceed from a heart that doth unfainedly desire your everlasting happinesse, I know it is a hard taske and many times a thanklesse office, to admonish men of mean qualitie of their faults, and to bring them to acknowledge their errorrs ; much more then those that are so farre ~~our~~ Superiours : yet where grace and true nobilitie is, it will teach men with meeknesse to suffer the words of exhortation, and with the kingly Prophet to say, *Let the righteous smite me, for that shall be as precious Balme unto me*, for the wisest and greatest in this world, have their frailties and infirmities. *David* a man after Gods owne heart, yet erred in numbring the people, and confessed he had done very foolishly. And *Salomon* his son the wisest and the greatest statesman that ever was upon the earth, yet erred greatly, and although he provided men-fingers, and women-fingers ; and the delights of the sons of men ; yet he doth acknowledge all was *but vanitie, and vexation of spirit* : And so I trust your noble and religious heart

heart, will tell you though you did provide you
such excellent fingers such rare conceits and cu-
rious Actors and numbred the people to behold
it, yet all is *but vanitie, and vexation of Spirit:*
and the more vanitie, and vexation of
spirit, because it was on the Lords day, which
should have been taken up with better meditati-
ons, and the contemplation of Heaven and hea-
venly things, and therefore that God might not
be hereafter so dishonored, nor your everlasting
happinesse thereby endangered I beseech you, in
the tender mercie of our Saviour Christ, give ear
to the Counsell of your servant, and be you plea-
sed to submit your self to the censure of your own
Court, that so it may appeare to the world, that
you will not stand out in any thing that is ill, but
will give glorie to God, and yeeld obedience to
all good Lawes, and so ye may stoppe the mouths
and stay the fury of many prophane people, which
proclaime such libertie (from this example, to
follow their vaine delights upon the Sabbath day,
But I hope when they shall heare that such is the
justice of the Court, and faithfulnessse of your
Officers, they will execute justice without respect
of persons, and therefore in this case will spare
neither Lord, Bishop nor Knights nor Ladies: I
trust I say when they shall heare of this, it will be
a great danting and discouragement to them, and
also, through the Lords mercie, a means to repair
again the breach whereat otherwise whole troops
of prophane wretches will enter to lay violent
hands upon the Lords Day: and so beseeching the
Lord God of Sabbath that my counsell might be

as wholesome and as acceptable unto you, as the Counsell of *Abigal* was to *David*, that you might with that holy man say, *Blessed be the Lord God of Israel that hath sent thee to meet me*, and blessed bee thou that hast kept mee from giving any countenance or encouragement to any man that dares presume to prophane the Sabbath of the great God of heaven, Amen Lord Jesus Amen.

Haughton More,
November, 4.

1631.

From him that hath so
great cause and is so
much bound to
your Lordship.

John Spencer.

YOU may bee pleased, that my Lord Bishop had lately made me Comissarie Generall upon this occasion, the Earle of Cleaveland had built a sumptuous Chappell and intreated the Bishop to consecrate the same and it pleased their Lordships to give me notice of the day, so I did attend the Bishop, and the next day he did it with great state and solemnitie accompanied with the Earle, and Knights, and Ladies, and a multitude of his Clergie; there was a learned Sermon and the holy Sacrament administred, and other rites
and

and Ceremonies performed, so that it was three a clock before they came out of the Chappell, and then my Lord Bishop was pleased to question me before the Earle of Cleveland, in this manner: Master *Spencer*, what will they say to you now, that have been at the consecration of a Chappell, received the Sacrament at the hands of a Bishop in his Babylonish garment? I answered; If they have nothing else to say to me, this may very well be answered: But he said unto me, Master *Spencer*, what shall I do for you now, I know if I should make you my Vicar-Generall, you will dislike of that, because it is a Popish title: but Ile tell you what I will do for you, I will make you my Commissarie-Generall; and that he thought would please me better, for I had prosecuted his Commissarie *Smith*, and charged him with suspicion of Treason against the Kings royall person: well I thanked his Loip. & shortly after made more use of my Office then he would have had me: for one *Mr. wilson* a cunning Musition having contrived a curious Comodie, and plotted it so, that he must needs have it acted upon the Sunday night, for he was to go the next day toward the Court; the Bishop put it off till nine of the clock at night: a while after, the Commissarie, Doctor *Morrison*, kept a Court at *Huntington*, and I came thither and went into the seat with the Commissarie, and put on my hat: the Doctors and Divines stood with hats off, and gave their attendance; then some offered their presentment, but I told Master Commissarie, that I had a presentment, and that must be the first,
and

and so he took it, and read it, the tenour was thus:

We do here present *John* Lord Bishop of *Lincolne*, for having a Comedie acted in his house upon the Sunday, it began about nine of the clock at night, and continued till two or three of the clock the next morning. We do present also Sir *Sidney Mountacute*, and his Lady, for leaving their Parish Church to come to hear this Comedie. We here present *Sir Thomas Headly*, and his Lady for the like. We do present Master *Wilson*, and other A^ctors of the same.

So when Master Commissarie had read it, he was somewhat amazed at it, and asked of me who was the Commissarie Generall, I bad him ask my Lord of *Lincolne* who was Commissary Generall.

And this presentment we do make, *Ex officio*,
Commissarie Generall,

John Spencer.

So when this was registered, I took my leave of Master Commissarie and came away, for feare I should hear something else: And afterwards, because the Bishop did not appear, I censured him for his fault to build a Schole-house at *Eaton*, and to endue it with twenty pounds a yeer for the maintenance of the Schole-Master. Sir *Sidney Mountacute* to give five pounds and five coats to five poor women, and his Lady five gowns and five pounds for five poor widdows: and this censure stands still unrepealed.

A copie

A Letter to Sir William Litton Knight, concerning Master Spencer, that famous learned man, committed to prison for the refusing to stand to the hard award of Mr. Noades, but was up in the next speed ly released, and Sir William Litton took him againe into his favour, and was a noble friend unto him during his life.

GOOD Sir William Litton, I have visited Mr. Spencer, your famous prisoner whom it pleaseth you to call my Rabbi, I finde him so willing to referre himselfe unto you and Sir Oliver Luke to mitigate his hard award, that Mr. Noades hath made, that I need not any further perswasions to effect the same, onely give me leave to make this request unto you, that as humility is an excellent vertue in any man, much more in a man of eminent parts, that you would vouchsafe to be such a Patron thereof in this case, that you will not suffer it to bee abused and disgraced by the reproachfull taunts of any insulting Skinner man, that knowes better how to scrape ten groats out of a translated sheep-skin, than how to repair the losse of unvaluable Learning, so long captivated in a loathsome prison: I dare not say as St Paul said to *Philemon* in the behalfe of his prisoner *Onesimus*: if he hath hurt thee, or oweth thee ought, put it on my account: but I will rather put you in remembrance what our Saviour Christ saith unto *Simon Peter*, *There was a certaine Lender which had two Creditors, the one ought him an hundred pence,*

8
the other fiftie, when they had nothing to pay he forgave
them both : which of them therefore tell me will love
him most ? Simon answered and said, I suppose him
that he forgave most : and he said unto him, thou
hast : art iudged : And so I say unto Sir William
Lytton the more you shall forgive your im-
prisoned prisoner, the more you shall increase his
love unto you ; and thereby you likewise you shall
make the splendor of your charitie and true nobi-
lirie, more clearly appear unto others : consider
what I say, and the Lord give you an under-
standing heart to doe that which may be most for his
glorie, and your everlasting comfort : and so I
take my leave,

and pray for your happinesse
on earth, and everlasting
happinesse in Heaven :

JOHN SPENCER.

*A Copy of a Letter to Mr. John Harvy, My Lord Se-
Johns Steward.*

GOOD Mr. Harvy, considering how dange-
rous the opposition of great men may bee
both to Church and Common-wealth ; and
scandalous amongst those that professe the Gospel
of peace, I have therefore made bold to use some
endeavours

endeavours to qualifie and allay the heat of some unkindnesse which lately grew betwixt my Lord St. *John* and my Lord *Wentworth*, and to that end used many perswasions, & hard intreaties to them both, and found my Lord St. *John* so nobly disposed in it that he told me, for the thing it selfe hee thought it not worth a matter of unkindnesse; but that which troubled him, was that he should bee so much mistaken in his judgement, esteeming my Lord *Wentworth* so loving and faithfull a friend unto him. To this effect I did much endeavour to remove that conceit of mistaking, and reduce his Lordship to his former good opinion of my Lord *Wentworth*, and desired that hee should passe by that as an error of a young man, and so ground his opinion upon the former and future carriage of my Lord *Wentworth* towards him, then upon the sayling in one particular, which hope gave some satisfaction unto his Lordship, therefore I pray doe you second that with your best perswasions, as occasion shall give you opportunitie; and let us not be discouraged to deale therein, because they are great men, for God hath ordained weake things of the world oft times to confound the mighty; And we may observe in the overthrow of *Benhadads* mighty army at the siege of *Samaria*, whereof he made such proud boasts, the overthrow was given by a small number of 232 of the servants of the Princes of the Provinces, 1 *King*. 20. 10. 7. So likewise when *Naaman* that great Commander was so discontented with the message that the Prophet *Elisha* sent him to wash him seven times in the rivers of *Jordan*, the

good counsell of his servants prevailed with him, and stood him more in stead then if he had had the whole army of the King of *Aram*, 2 *King*. 5. 11. and therefore let us use our weake meanes, and leave the successe unto the powerfull God of heaven and earth, who is able to make the lyon and the lambe, and the faulcon and the dove, to live peaceable together, unto whose gracious protection I doe commend you, and so rest,

Your loving Friend,

John Spence.

IN the raigne of King *James* of famous memory, passing through the Pallace yard, I saw two men very much urging one another to goe over into *Saint Georges* field to fight, one was *M. Phillips* the *Queenes* footman, the other was *M. Newman* my Lord *Chamberlaines* footman, the English man a Protestant, the Irish a Papist. I used many perswasions to pacifie the busines betwixt them, but *M. Phillips* said it was impossible to satisfie him till they had fought, but I would by no means suffer them to fight, but I would be *M. Phillips* his second, and my Lord of *Hollands* footman should have been *M. Newman*s second, they should have fought with single swords, and I had a single sword also. When they saw that I would not leave them, the Irish man asked what religion I was of, I said I did beleeve to have salvation onely by the infinite

infinite merits of the death and passion of my Saviour Iesus Christ, and so I hoped he did likewise: then I demanded what religion he was of, that could warrant him to fight in such a quarrell; he answered, happy man be his dole: In the end they were contented that I should have the hearing of the businesse betwixt them: so we went to a Taverne in Kings street, where they fell out at Tables, and drew their swords, but the servants parted them, and upon the examination of the servants that did appeare, that the Irish man did the wrong to the English man, and called him boy: and that was the word of disgrace that *M. Phillips* would never be satisfied till he fought with him; therefore I did order, that *M. Newman* should acknowledge that he had done *M. Phillips* wrong, and that he was sorry for it; and then *M. Newman* cryed mercy, and then they embraced one another, and with such expressions of love, that they would live, & die together in defending one anothers quarrels, to this effect, and as it pleased God I parted this dangerous quarrell without drawing my sword, the Irish man was a proper tall man, but *M. Phillips* was young, but a brave spirit.

ANd now that I am upon the point of peace-making, give me leave to give some few directions for the better effecting of this charitable worke.

1. Humbly pray unto the God of peace, and lover of concord, to give you wisdom and direction, and frame the hearts of the contending parties

ties to unity and concord, then get them into bond to stand to the arbitrement.

2. Conferre with the parties alone by themselves, and then use all the strongest arguments you can to weaken the party you speake unto, by telling him what advantage his adversary hath of him, his great friends, his able parts, and resolute minde, and use the like arguments to the other.

3. Try if a wife, a childe, or friend, may not be a fit agent to perswade in these differences.

4. Consider what a happy and pleasing thing it is in the sight of God and good men to see neighbours to live together in love and unity.

But in my long trading in these charitable businesses, I will declare unto you two very rare and unusuall means which I have made use of:

A gentleman of great worth, and Knight of the Parliament house, and his Minister of great worth and of great parts also, having spent much money in suites of Law in the high Commission Court.

I humbly intreated my Lord *Mandevill*, that noble peace-maker to take into his consideration they, being his neare neighbours, who tooke great paines to order the businesse, and end the suites, and gat them into bands, but they were both so resolute, they brake their bands, and refused the order, and procured Commissions out of the high Commission Court to examine witnesses, I think almost a fortnight together, to their great charge, and to make such misdemeanors appeare to that Court, that some of their good friends thought would make them be fined a thousand pound at

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the least. The Commission was sealed up, and sent
 to ~~that~~ ^{that} ~~region~~ ^{region} to be returned into the high
 Commission Court. I was sorry to see all our la-
 bour lost, & hopes frustrate, yet it pleased God to
 put a conceit into my head, and therefore I con-
 sulted with two that were nearly allyed to the
 Knight of the Parliament house, and told them
 we must make an end, either with the consent of
 the parties, or without their consent; for the first,
 that the suit was impossible; the second, how
 could it be; that I will tell you: so we fell to
 writing, first, that a l^l suite in law should cease:
 secondly, that thus much the Knight of the Parli-
 ament should give the P^reacher for rearages for
 his tythes, and then to prevent suites hereafter,
 the Knight of the Parliament should give thus
 much a yeare for composition for his tythes.
 When we had done, I told them I will engage my
 selfe to be bound in this summe, that the Minister
 shall stand to this, and you shall doe the like to
 me; That the Knight of the Parliament should
 doe the like, we entred into bands, and then sent
 for them, and when they saw that we stood enga-
 ged for them, and it was not their Act they con-
 sented to that end, and entred into five hundred
 pound bonds apeece to stand to that end, thus it
 pleased God to take off this tedious and dangerous
 businesse.

The other concerned my selfe: in my old age a
 gentleman had made a scandalous report of me,
 that I should send a Cart upon the Sabbath-day
 to remove certaine goods, which was very false,
 yet he made report of it to ^a noble friend of mine
 which

which answered very much for me, and would
 not beldeve it; used many meanes to vindicate
 my reputation; but he would not be satisfied, but
 gave credit to the report of some lewd malicious
 companions: so in the end I grew so foolish, that
 I sent him a challenge, & sent my man with it to
 meet me the next day by eight of the clocke in
 the morning, upon such a Common, betwixt two
 Woods, to meet single and with single swords.
 I came to the place at the time appointed, and
 beat the ayre, but he came not; I rode to his gates
 to call him, but he returned his answer in a kinde
 letter to me, did acknowledge that he had done
 me wrong, to give credit to the report of such ly-
 ing and malicious knaves, and that he would satis-
 fie my noble friend how much I was wronged, to
 this effect, and afterwards we continued very lo-
 ving friends during his life: this I doe relate, but
 would have no man follow this example, except
 they will doe (and so I hope we should have done)
 As two knights in King *Henry* the eighths time, as
 I take it, that the one was Sir *John St. John*, and the
 other Sir *Henry Cromwell*, two valiant Knights, and
 brave souldiers, and contended for a peece of
 ground, and spent more money in Law then they
 were willing; and seeing it was unfit for sould-
 diers to follow suites in Law, they resolved to de-
 termine it with their swords, and appointed a day
 to meet upon that ground, and there met, but
 considering better of it, that their valour was well
 knowne, and what a vaine thing it was for them to
 adventure their lives upon such a quarrell, where-
 upon they grew to make offers each to other of
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the ground, and contented who should give or take it: a vaine example of two so noble and valiant Knights; but I would now advise all men to take heed they be not put to that adventure, for men to meet in the field, the devill will put these conceits into their mind that it is not for your honour, to appoint the field and not to fight, and if they fight, then it will be their dishonour to give over with this disadvantage, thy enemy hath given thee more wounds then thou hast done him, and so will urge them to fight still untill either one or both are slaine: as was seene in the ever to be lamented example of Sir *George Wharton*, and Sir *James Steward* that stood upon tearmes of honour, and were both slain in the field.

A Copy of a Letter to my Cousin M. Bullie, a grave Preacher in new England.

MY very louing Cousin, seeing we can no longer enjoy your company in old England, we would be glad to heare of your safe arrivall in new England, and I feare in this little time you finde by experience that all things are not answerable to your expectation, and likewise that your friends that did so earnestly desire your stay were not altogether mistaken, when they told you that you should find many inconveniences in that place. Well, howsoever God, the God of infinite wisdom, that hath in his eternall Councell appointed us our going out and our
E coming

comming in ; that hath in his providence thus directed and inclined your heart unto this course, I trust also he will sanctifie both your prosperity and adversity in the same, that all shall worke together for the best, to further you to that everlasting rest which he hath prepared for his children in the kingdome of heaven ; and therefore now let us be partakers of the truth in both, and especially in the comfort of your freedom in the ordinances of God, and in your publique exercises in the holy worshipping of him, for that is the main thing that I desire to be satisfied in : and whether you have yet setled any uniforme course to be generally practised for the sanctifying of the Sabbath, and when you begin and end the same, as also for prayer and reading the holy Scriptures, preaching of the Word, and singing of Psalmes, with the manner of the administrations of the holy Sacraments, and how far you doe still hold the order of the Church of England, and wherein you differ from the same, or if you have not yet established such a course, but leave every Minister to order his peculiar Congregation to his own Rule, whether you doe not finde great variety and differences in mens opinions in that way, and what inconvenience and danger may grow thereby, through sects and schismes, that of necessity is like to fall thereon. And thus good Cousin you see how bold I am to trouble you with so many quæries in a forraign land, when it is more need to make enquiry into my owne sinfull and deceitfull heart, to see what is done there in matter of reformation, repentance, and amendment of life.

And

And therefore now though we are far remoted in the body, yet let us be present in spirit and prayer, and although you are retýred to a place of more privacy, and where your eyes (I hope) doe not see such abominations to vex your heart with as ours doe, yet pittý us and pray for us; and on the other side, be not, oh be not so secure, nor put your confidence in your select company, nor in those remoted woods and solitary mountaines; but remember what befell unto *Lot*, that was righteous *Lot* whilest he lived in *Sodome*; but when he would fly out of *Zoar* to a solitary cave in the mountaines, with his two daughters, he committed those abominable sinnes there, that his soule would have abhorred once to have thought on in *Sodome*, and therefore let him that thinketh he standeth take heed lest he fall, our help is in the name of the Lord, that hath made heaven and earth, who is able to help us in all places, and at all times, and so beseeching the God of peace that brought againe from the dead our Lord Jesus Christ the shepheard of his sheep, through the blood of the everlasting covenant make us perfect in all good works, and to doe his will; working in us that which is pleasant in his sight through Jesus Christ, to whom be praise for ever and ever. Amen. Even so I take my leave, and rest,

Your loving and sinfull Cousin,

John Spencer.

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I pray

I pray remember my respective love
to my gracious Cousin, your loving
wife, who hath given such a testi-
mony of her love unto you, and the
reverend opinion she hath of your
honourable Calling, and com-
mend mee to the rest of my Cou-
sins, and to so many of our Christi-
an friends as you think fit,

England, July 9. 1635.

*A charitable Consideration,
of new-Englands plantation.*

We read in holy Writ and Law Leviticall.
That if a man dyeth, having no child at all;
His neereſt kinsman by the right of Alliance,
Shall take both the Widdow and the Inheritance;
To raise up seed to the dead, and by doing well,
Continue still his Brothers name in Israel.
Fair England of the Northern World the great
renowne,
Haying late made Vnion with the Scottish
Crowne :
Thereby involving her title with great Brittaines,
And so lyeth obscured in that golden chaine.

We

We to continue the name of our Brother,
 In great America hath rais'd up another:
 The Almighty God grant that ever may remain
 An ornament to England, a terror to Spain.

FINIS.

JOHN SPENCER.

*Mtr. Brightman a little before he died, translated the
 Canticles into verse, whereupon I wrote these verses.*

TH' heavenly song of that bright man,
 Whereto he tun'd his latest breath:
 Much like a silver shining-Swan,
 Prefig'd thereby his present death:
 A goodlier song was never seene,
 And few such singers left there been.

But you faire Signet which still remaines.
 By pure streames of sacred Truth,
 Washing your wings from sinfull stains,
 With mournfull tears and dolefull ruth;
 Lest you should him too much deplore,
 For you this song he left in store.

Never therefore let the prophane,
 With sinfull lips and hearts impure;
 This sacred Song once dare to name,
 Lest they damnation doe procure:

Let them with Toads their croaking make,
Till they doe their sins forsake.

But you deare Children of the light,
Whose lips are tun'd to sing this praise,
Oh labour still to shine more bright,
And therein spend your happiest dayes;
That when your dear Lord shall appeare,
He may you finde a Spouse most cleer.

FINIS.

John Spencer.

*A charitable Supposition
Of Mtr. Brightmans sudden Dissolution.*

No marvell though so bright a man,
His glorious life in Heaven so soone began :
For long his soule had languish'd in great grieve,
To see Gods chosen Flocke to want their best
reliefe:
And cruell Wolves, dumbe dogs, and lordly
Masters;
Set in the roome of Christs faithfull Pastors.
Therefore his deare Lord seeing his servant thus
distrest,
Took him away unto his everlasting rest.

FINIS.

John Spencer.

Here lyeth inter'd *Sarah Spencer* the vertuous,
Wife of *Iohn Spencer*, and *Sarah* his Virgin-
Daughter:

Both so goodly, faire and curteous,

As few such *Sarahs* will be found hereafter :

Blessed be the Lord God of Heaven and Earth

That made them so renouned both in life and
death.

A Coppie of a Letter sent to a great Lady.

MAdam, my great care of your everlasting
happineffe, and my respective love to my
reverend Cousin Mr. *Lee*, who now is
dead in the Lord, and therefore must cease from
his labour : and from those holy endeavours where-
by he did labour to plant grace in your heart in
your tender yeares, and whereof you then gave
such excellent hopes that in the *Autumne* of your
age, he should have seen a plentiful increase of
that blessed fruit, and many goodly sheaves of
pietie and happineffe, to his great comfort in the
Harvest : but it pleased God, the great Lord of
the Harvest to take him away as from other evils
to come, so likewise from those griefs that would
have wounded his heart to see those flourishing
hopes so nipt and withered in your spring-time :
it pleased God to make me partaker of his last
prayer, and to close his eyes : Oh that it might
be his blessed pleasure to make his Spirit to be
redoubled on me, that I might be the better able
to admonish and exhort you to reform that which
is amisse in you, and disgracefull to your holy pro-
fession,

fession, I meane in respect of your outward carriage and appearance, with so many fond fashions and garish attires, as to deale plainly with you, were more meet for one of painted *Iezabels* profession, than for a Lady of your worth : and more fit to furnish a pedlers pack, than to make open shew of them in the Church of God, and in the Assembly of the Saints : whereas things should be done with comelineffe and decencie ; and therefore he commandeth that no woman should be covered because of the Angels, *1 Corinth. 11. 10.* and that women should pray with their heads covered. But if this be a comely covering to have a womans head covered with dogs haire, or goats haire, and cats dung, and painted fethers, judge you : for my owne part, the Word of God where-with you shall be judged, condemnes it as odious and abominable : but it may be you will say it is the Gallants fashion, and what if the Venetian Curtizans have brought up that fashion ? must the religious Ladies of England follow that fashion ? God forbid, the Children of God must not fashion themselves after the world, *Rom. 11. 2.* But they must fashion themselves according to the rule of Gods Word, and then Madame marke what fashion you must be in, *1 Timoth. 2. 9, 10.* *Likewise also the women, that they array themselves with shamefastnesse and modestie, not with broidered haire, or gold, or pearls, or costly apparell, but as becommeth the feare of God with good works.* I beseech you in the feare of God deck your selfe with these rich jewels, of faith and repentance, humilitie, patience, fasting and prayer, and good works,

that

that so you may be like the Kings Daughter glorious within, and this will make you amiable in the sight of God, and glorious in the eyes of his Saints, and remember you are the Daughter of a religious Ladie, and the Wife of an ancient Knight, and the Mother of two Sons : and therefore you must give them good example of wisdom and sobriety, for *godlinesse is great gaine*, if we can be contented with that we have : and God hath blessed you with a rich portion of outward beauty and comeliness, and therefore do not deface that incomparable worke of God, with such base trash and trumperie, for you shall never enter into the Kingdome of Heaven, into the companie of glorious Saints, with that trumperie on your back, and gaudes on your head : Consider what I say, and the Lord give you grace to repent of your sins before you go hence, *and be no more seen*, Amen, Amen.

From him that doth desire
your endlesse happinesse.

John Spencer

Good Brother,

I Am desirous to heare if my Father *Winne* have paid the fifty pounds unto Sir *Milss Fleetwood*, and also to admonish you (as I take it) of your unseasonable payment of one hundred pounds upon

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the Sabbath day morning before Harborough Faire, alas, was that a fit time to tell money, and to make your Accompts with men, when you should accompt with God ? was that a fit time to rumble in your Chest for your money-bags, when you should have ranfackt your heart for your sins ? must not the Lord of Sabbath needs be highly offended, to see the service of men preferred before his divine Service ? and more care had for the buying of Oxen, than for the keeping of his holy Sabbath, must not the Lord needs visit for such sins ? nay, hath he not already visited, although in great mercy, for was not your dear and onely son, within a few dayes after closed up in a Chest ? and there found by his mother speechlesse, and near his last breathing, had not the Lord in judgement remembred mercy, and restored life when we deserved death ; and if you did not already make use of it, I beseech you in the feare of God assure your selfe, that in that judgement the Lord would have you take notice of that particular sinne ; for if you remember when I was with you at Arlsen (I told you before I heard of this, that you must thinke that there was something amisse that the Lord would have reformed, when he threatened such fearefull judgement to this effect : And therefore I beseech you bewaile that grievous sinne ; and as *Iob* made a Covenant with his eyes, so doe you make a Covenant with your hands never to abuse them so againe, with telling money upon the Sabbath day. And remember it was *Balaams* ever to be lamented error, still to pursue the wages of iniquity, although the
Angell

Angell threatened him with a drawing sword; but let his fearefull end teach us with wisdom to returne in time, and repent of our sinnes, and make our peace with our God, before we goe hence and be no more seene; and to say truth, these dayes and dangerous times requires a continuall preparation for our last departure, when so many wise and strong are taken away, and their honour laid in the dust; and we must looke also for our changing we know not how soone, and therefore good brother let us walke circumspectly, as the children of the light, and such as are risen with Christ, setting our affections on things that are above, and not on things that are on the earth, for our life is hid with Christ in God: When Christ which is our life shall appeare, then shall we appeare with him in glory. In the meane time let us be diligent to exhort and admonish one another, and to edifie one another in our holy faith, that so we may grow from grace to grace, and strength to strength till we become perfect men in Christ. Amen, Lord Jesus, Amen.

*Your loving Brother, and the
Lords unworthy Creature,*

John Spenger.

*Staughton More,
Novemb. 7. 1616.*

*A Copy of a Letter to the prisoners at Bedford, with
a Booke of common Prayer, and M. Dods exposition
upon the Commandements bound up together with
bosses and claspes.*

B Rethren, my hearts desire and prayer to
God for you poore prisoners, is that your
soules might be saved: For I beare you re-
cord, that in these places you endure many times
hunger, cold, and much misery together, with the
fearefull expectation of the Judges comming, and
the sentence of death, yet if God doth not worke
in your hearts true repentance, and sanctifie these
afflictions unto you, it will be but as a forerunner
of the appearing before that dreadfull Iudge that
will pronounce that fearefull sentence of dam-
nation against the wicked, of, *Goe ye cursed into
hell fire*, and these yron chaines, a shadow of those
everlasting chaines of darknesse, wherein the wic-
ked shall be for ever tormented; and therefore
that I might be a meanes (through Gods mercy)
to further you in that holy worke of true repen-
tance, I have procured these two bookes to be
bound up together for your better use in this
place of restraint, the one commended and co n-
manded by the publique authority for the pub-
lique service of God, the other the worke of a
reverend Préacher, an excellent exposition of the
Commandements, both being undertaken in the
feare of God, and diligently used, may be a blef-
sed

sed meanes to further you in the way of repentance, and to set your feet into the way of peace. First therefore pray earnestly to God to give you understanding hearts, and then read, and then pray and read againe: and the Lord of heaven so blesse you in reading and praying, that you may truly repent you of all your sinnes, before you goe hence, and be no more seene. Amen.

Stoughton Moore.

1624.

From him that wisheth
your everlasting hap-
pinesse.

L Et me intreat you in the feare of God, that one of you that is best affected and best inabled, to read Prayers and the Psalmes, for Morning and Evening Prayer, according to the order that is appointed in the booke of common Prayer, and then in stead of the Chapters which you should read in the Bible if you had it, read every morning and evening a portion of the Commandements as is appointed for the day of the month that so the booke of the Psalmes and the exposition of the Commandements may be read over once every moneth, and upon every Sabbath day. I would have you (besides the ordinary portion appointed for that day of the month) read the ex-

position of the fourth Commandement, halfe at morning prayer, and halfe at evening prayer; Let one read distinctly and reverently, and let the rest heare diligently and devoutly.

I doe humbly desire the honourable Court of Parliament to take that to their consideration, that every prison may be furnisht with such a booke, and every high Sheriffe of every countrey provide a Preacher to visit the prisoners once every week, for it is pittifull to see how they are neglected.

A Copy of a Letter to M. Hutchinson, to whose hands King Iames committed me, after I delivered unto him the petition for the Sabbath.

MY very loving and kind Keeper, although you have been long out of sight, yet you have been oftentime in minde, and often in my thoughts and prayers unto God for you, as I had good cause when I remember the great care and love that you and M. *Hutchinson* did shew unto me when I was prisoner in your house. Oh that it would please the Lord to make me as happy a prisoner unto you, as Saint *Paul* was unto his Keeper at Philippi, whereof you may read in the sixteenth chapter of the *Acts* of the Apostles, who at Saint *Pauls* first comming into the prison, was in such a woefull estate of a persecuting Infidell, yet that night being terrified with the earthquake
and

and feare of the losse of his prisoners, would desperately have murdered himselfe, but Saint *Paul* having pittie and compassion upon him, cryed out with a loud voice, *Doethy selfe no harme, for we are all here* : and then with feare and trembling he fell downe before them, and brought them out of prison, and said, *Sirs, what must I doe to be saved?* and Saint *Paul* preached unto them, *to beleewe in the Lord Iesus, and he and his house should be saved* : and so through the Lords great mercy they were converted and baptized, and greatly reioyced that he and all his house beleewed in God. Now though I have not seen you so desperately minded to kill your selfe with your sword for feare of my escape, yet I must needs say, I have seen you ready to wound your soule with fearefull swearing, and excessive drinking, and how greatly this may endanger your soule and body also you may consider of it : You remember well that the Lord will not hold him guiltlesse that taketh his name in vaine ; and Saint *Paul* doth testifie, that *drunkards shall not inherit the Kingdome of God, Galat. 5. 22.* but of these finnes I have admonished you of when I was with you, and through the Lords great mercy found some reformation thereof, in that I did see you refraine from such excessive drinking, and sometimes abstaine an oath, and reprove others for swearing. I know that is a hard matter suddenly to cast off such growne finnes, and those whereunto you have been so long accustomed ; but on the other side also, I know it is an easie thing unto our omnipotent God to set your feet into the way of peace. Oh therefore unto that mercifull God

to

to convert your soule, and to set your feet into the way of peace. Oh therefore pray unto that blessed Lord, and importune him with earnest and zealous prayer day and night, untill he hath wrought in you that blessed worke, to give you grace not onely to see your finnes, but give you also true repentance and godly sorrow for them, that you may now loath them more then ever you loved them, and utterly detest and abhorre them, though they be as deare unto you as your right eye, and as profitable unto you as your right hand, yet cast them off, and cast them from you; for it is better for us to enter into the kingdome of heaven so maimed and spoiled of our finnes, then to enjoy them here for a short time, and then both soule and body to be cast into hell fire, where there is weeping and wailing in everlasting darknesse. And now that you may escape those everlasting torments, and attaine to the kingdome of heaven and the righteousnesse thereof, you must settle your selfe to the constant performing of those holy duties of prayer and hearing the word of God; and you must take unto you that Christian resolution, that no feare of mans displeasure, nor the mockes and scoffes of wicked men should make you never to neglect the same; I meane, you must not be ashamed to goe to Sermons, nor to keep holy the Sabbath-day, nor to pray with your wife and servants, though all the drunken companions in Kent should rayle or ieere at you for the same; but remember that those that are ashamed of our Lord Iesus Christ, and of his holy service on earth, he will be ashamed

med to owne them in the day of judgement, and leave them to their devillish masters, and to those hellish torments which he hath prepared for such base slaves that doe preferre the service of the devill before the service of God : And then will they cry unto the mountaines to cover them, and to hills to fall upon them, rather then they would heare the dreadfull sentence of, *Goe ye cursed into hell fire, prepared for the devill and his angels* ; and the wofull execution that followes thereupon, to be closed up for ever in utter darkenesse, and there to be tormented with those damned spirits, where in stead of their carousing and filthy speaking, they shall have weeping, and wailing, and gnashing of teeth for evermore, and never shall behold the face of any man, nor heare the voice of any creature to yeeld them comfort ; but as they delighted themselves in swearing and staring, in cursing and raging, so they shall have their fill thereof among those raging and furious damned spirits, and yet shall not procure one drop of water to coole their tongues, although they be tormented in those hellish flames, as you may read in the example of *Dives*, *Saint Luke 16.29.* and then my loving Keeper, is it not much better with *Moses*, to chuse rather to suffer afflictions with the children of God, then to enjoy the pleasures of sinne for a season, and then to goe to everlasting torments. And what if you be mocked and pointed at for a Puritane, and be counted a mad man because you separate your selfe from the company of blasphemous wretches and abominable drunkards, and

doe now resolve to serve the living God with an honest heart ; nay, what if you should be persecuted and imprisoned for his name-sake ? Rejoice and be glad, for great is your reward in heaven; for so persecuted they the Prophets and holy men of God in former times; and so likewise did the Iews persecute our Lord Iesus Christ, and said, he was mad, and had a devill : And if they dealt thus with him our Lord and Master, shall we looke for a greater priviledge ? nay, let us with a holy resolution arme our selves to encounter with all their temptations; and with the blessed Apostle rejoice that we are accounted worthy in such an honourable cause, and to be made like unto our Saviour Christ in any sort; for he entred into his kingdome of glory through many tribulations. I am a little the more earnest upon this point, because even while I was with you, I feare there were some that did with scoffing and geering seeke to discourage you in those good courses whereunto you were so tractable: But I beseech the Lord of mercy strengthen your faith, that you may not onely come secretly unto Christ, as *Nicodemus* did, but boldly speake to his glory, as *Nicodemus* did afterwards : And then I trust you shall finde great comfort unto your owne soule, and cause the Angels in heaven to rejoice ; for as our Saviour Christ saith, *Luke 15*. I say unto you likewise, ioy shall be in heaven for one sinner that converteth, more then for ninety and nine iust men which need no amendment of life : and so humbly praying to that blessed Lord, that you and yours, and I and mine,

mine, may be found in the number of those true
repentant sinners: I rest,

Your loving friend,

John Spencer.

Broughton Moore,
October 2. 1618.

I pray remember my respective love
and thankfulness unto your wife,
and desire her, that whatsoever I
have written unto you, she will
account that as writ to her selfe, for
you two must be but as one. Com-
mend me to M. *John Davies*, and to
M. *Knevett*, and to M. *Preston*, and
M. *Parsons* the great Porter.

M Comissary I heare that you are great-
ly offended, because many well disposed
people came to Cople-Church upon
Friday the nine and twentieth of August to pray
and to heare the word of God preached; for which
hainous fact as you would make it, you and your
Officials have so terrified both Preachers and
people, as though it were in your power to bring
them under the Spanish Inquisition. For my own
part therefore to save you some labour in your
inquirie after me, I doe acknowledge my selfe to
be one of them that was there, and one also that

did much desire to further that meeting; and that it was my meaning (and I hope the meaning of many others) to humble our soules that day in fasting and prayer, and to pray to the God of heaven for our gracious King, for we heard the weeke before that he was sicke; and likewise that the Lord would b'esse his great designes then in hand, and protect his army and navy that was then to set forth to sea: And now Master Commissary, if your heart be so malicious that you cannot endure to have us performe this service to God, and duty to our King, but you and your Officials will persecute and restraîne us. Assure your selfe, if there be any Law in the land will hang you up for it, at Bedford gallowes, I will as eagerly pursue you to that place of execution, as if you had cut the throat of my father, and hewed my eldest sou in pieces: And if you and your Officials will maintaine your Decrees to be the Lawes of the Medes and Persians, that may not be broken, though the King and his subjects suffer never so much prejudice by the same; and therefore if upon these extraordinary occasions we make our prayers and supplications unto our God in this manner: We shall be cast into the Commissaries denne. I trust that mighty God that did deliver his servant *Daniell* from the rage of such cruell beasts, will likewise deliver us from the fury of your roring Cannon; and being thus overcharged, make it recoyle upon your selves, and teare you in pieces, and there be none to deliver you, read *Psal. 50. ver. 20.* Are you so squint-eyed that you can see to trouble an honest man in Bedford for going to
 heare

heare a Sermon upon the Sabbath-day in the afternoon in the same Towne, and when there was none at his own Church, and for more expedition, and for double Fees to cite him, and suspend him altogether ; but you cannot or will not see to punish some notorious drunkards and swearers, and Tobackonists, and Toffepots, and whoremongers, and blasphemers, &c. *Pocklington* or *Pockie-tongue*, who in a publicke Sermon used this blasphemous speech, enveighing against those that stood for preaching, that he sung a *Hopkins* jig, and so whipt up into the Pulpit : But I trust when our gracious King is humbly petitioned unto, and his Highnes, and his Parliament truly informed how his poore subiects are dealt with, I hope his Highnesse will see it redressed, and will not suffer us to be thus vexed and terrified for performing the duty of faithfull subiects in this holy course of fasting and prayer, which his Highnesse hath to his everlasting fame so often publicquely commanded, and in his Royall person so reverently performed; and therefore having such a royall president, we will follow it, and doe you and your Officials the worst you can, and know this is the resolution of

John Spencer.

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This

THis letter I sent to Master Commissary by an understanding man, and wished him if the Commissary gave him a shilling for his paines he should not refuse it, and appointed him to run to Bedford, that I might know the Commissaries answer. The Commissary was a very stout and cholericke man, and when he had read the letter he stampd and fumed as if he had been wilde, and returned me this answer: That he would iustifie that he did, and if I had any thing to say to him, I must meet him to morrow at his Court at Ampthill, and so I did; and when he was going to his Court in his pompe, I met him in the street, and asked him if he was the Commissary, and he said, yes: then I told him, I doe charge you with suspicion of treason against the Kings Royall person, and so then commanded the Constables to doe their office, and then there was a great hurrys to fro, as if we had been driving an Oxe to the butchers stall. He made great offers to put in bayle, and that he might goe to the Church to take order for the dismissing the Court; but I would give no consent, but told him, I knew not whether hee might sit there, being thus attached upon treason; yet he prevailed with the Constables, and they went with him to the Church, and I rode to the Church gate, and sent in the Constable to bring him away, he intreated to have a little longer time to dissolve the Court, and there was such a Jubile and going away without paying Fees, as I thinke was never seen in all his time before. I hastened him away to goe to *Sir Edmund Conquest* to take order

order for the sending of him up to the Councell;
 and told him that I had charged him with suspi-
 tion of treason against the Kings Royall person;
 and desired his care to send him up safely by the
 Sheriffe, or else to send him to Bedford Goale
 that he might be forth-coming. So Sir *Edmund*
 said, he must do one of them, and would have
 knowne of me what were the words which hee
 should say; but I answered him, that was not so fit
 for me to tell, that I must make that knowne to
 the Councell, and so made hast towards London;
 and then I saw Master Commissary and the Con-
 stable, and three or foure more with him afoot, as
 though they had been going to hunt the Foxe:
 they called unto me, and would have me stayed
 to see if they could have taken up the businesse be-
 twixt Master Commissary and I, but I would not
 come at them, but hastened to my Lord Presi-
 dent, and related unto him the businesse betwixt
 Master Commissary and I: So his Lordship said,
 that was somewhat irregular, yet he should not di-
 sturbe me in my devotion. Master Commissary
 came up, and some friends laboured to take up the
 matter betwixt us. Sir *Beaucham St. John*, and other
 gentlemen we met in Westminster hall; and after
 some conference about the businesse, M. Com-
 missary did solemnly protest that he did not pro-
 secute us because we kept a fast, and prayed for the
 King; but heard that it was so well performed,
 that if it had been with authority, he would have
 been at it himselfe, and then I did acknowledge
 that I was sorry that I did not apprehend it so: To
 this effect then we did consult what might be done
 for

for the repaying of Master Commissaries reputation: so we resolved that Master Commissary should put in a bill against me, and I should not plead against it, and so a writ of enquiry should go out to enquire what damage this was to Master Commissary; and he promised me, if they gave him two hundred pound, he would not take a penny of it: so he put in two bills of complaint what great damage he was put unto; and whereas before he was well esteemed of noblemen and gentlemen now they eschew his company, whereunto I made this short answer:

When M. Commissary shal clear himself of the suspicion of treason against the Kings Royall person, and cleare his bill of untruths: I hoped I should be at more leasure to make a longer answer, in the meane time desired to be dismissed of the honourable court; so they gave him a hundred pound damage, which I tendred unto him, and he told it, and put it up againe every penny; I gave him a piece of plate with two hearts joyned together, and this inscription, *Amantium ira amoris, edintegratio est*: and so we continued very loving friends to his death; and he told a gentlewoman of great worth, his loving neighbour, that never any affliction did him so much good to commiserate this trouble and vexation that he had done to others, and so grew one of the best Commissaries, and died lamented.

*A Copy of a Letter to Sir Oliver Luke Knight, when he
was high Sheriffe.*

SIr, the blessed Apostle having used that vehement intreaty unto the Romanes, to dedicate themselves to the service of God, chapter the 12. In the next verse he doth second that intreaty, with this excellent exhortation : And fashion not your selves like unto this world, but be ye changed by the renewing of your minds, that you may prove what that good, and acceptable, and perfect will of God is.

Whereupon I beseech you give me leave to make this profitable application to you in particular, whom it hath pleased God to call now unto an office of great dignity in the common wealth. And humbly I beseech him likewise to give you a wise heart to mannage it to his glory, and the good of his Church, and the comfort of your owne soule : and that you may so doe, take heed you doe not fashion your self like unto this world, not like to a world'y Sheriffe, especially in these two thinges, neither in your Officers nor in your Attendancy, for it is oft the custome of carnall minded Sheriffes to receave there under officers by tradition whatsoever their condition be ; but I pray be not you in that fashion, but follow that grave and holy directon that *Ictbro* gave to *Moses*, *Exod.* the 18. the 21. *Moreover, provide thou amongst all thy people men of courage, fearing God, men dealing truly, hating covetousnesse,* and therefore I pray make

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a dili-

a diligent inquisition amongst your officers, and if you finde one lewd Bayliffe in all your pack let him be discarded, and an honest man put in his place; againe, it is the fashion of many vain glorious Sheriffs to exceed so in the number of their attendants, and in their excessive entertainments, that they are forc't either to end their house keeping with their office, or else to lay such heavy burthens and wracking rents upon their tennant, as gives them just cause to lament the prodigality of their landlords Sherivalty seaven yeares after; but I beseech you take heed you be not in any sort drawne to like of this fashion, neither by the instigation of others, nor by the voluntary offers of your honourable friends which at this time it may be will be too forward to adde fewell to the flame of your one ambition; but I pray consider your own revenue is very cōpetent both for your own ranck, and for the support of that office which is imposed upon you, and thanks be unto God for it, Master *Oliver Luke* is well known and well esteemed of in the country without the liveries of great mens favoures, and therefore I pray stand firme upon your owne bottome, and let your own vertues make you still to be honoured, and not your excesse lamented, and in my poor conceit it is more for your reputation to shew your selfe in the habite of true judgement and moderation, and attended with your own fervants, then to encrease your number with borrowed companies and decke your troopes with the gay feathers of other birds. Again consider you are to entertaine Judges of the land, men of wisdome and gravity, and such as should punish
excesse

excesse and prodigallity as well as theft and usury; besides these times are so peaceable that they need not such troopes of horse or Squandrons of foote to guard their persons nor such pompe nor bravery to divert their minde from the better consideration of these great and serious imployments that they are to goe about.

Lastly in the feare of God lay this consideration well to your heart, how unseasonable & unseemly a thing it is to make that a time of feasting, and outward jollity, which should be a time rather of fasting and mourning, wherein both Magistrate, and people should bewaile their own sins and the sins of the land, which at such times are so apparant, and for the which many of their Christian brethren do suffer such heavy Iudgements; and therefore if we were in the right fashion, we should weep with those that weep, and remember those that are in bonds as though we were bound with them, and those that are in affliction as if you were also afflicted, with them, *Heb. 13. 3.* Thus did that noble Magistrate *Ezra* fast and mourne for the sins of the people and thus did *David Samuel* the 1. the 3. the 35. and therefore what great cause is there for our Magistrates to fast and mourn when they hear of so many thefts and murthers and abhominable sins committed in our streets, and for the which the Lord might iustly bring his fearfull Iudgements upon the whole land. And thus good *Sir Oliver* through the Lords mercy, you may see that they are very proposterous in their house, & shew great want of true iudgement and Christianlike affection that thinke these fit times for feasting, pompe

and outward bravery. And therefore I beseech you take heed unto your own heart, and let neither the vaine examples nor the violent perswasions of vain glorious men, drawe you into their vaine errours, but evermore remember that most holy saying, and righteous censure of our Saviour Christ, Saint *Luke 16.15.* That which is highly esteemed amongst men, is abomination in the sight of God, and therefore hold fast that word of truth and follow the holy directions thereof which is able to make you wise unto salvation, and both in these and all other your affaires first prove what that good acceptable and perfect will of God is, and doe that with all diligence, and then assure your selfe if you should fail of this fading honour that they so eagerly hunt after, yet you shall have everlasting honour in the sight of God, and of his glorious angells in the Kingdome of heaven. Amen Lord Iesus. Amen.

Staughton More,
Anno. 1617.

From him that would be glad
if either his penne or his per-
son might doe you that
good service he desires.

John Spencer.

A cobby

A Copy of a letter to his brother Nicholas Spencer, to dissuade him from his inordinate delight he took in Cock-fighting, which soon after he happily and absolutely gave over.

IT is said of the churlish Inne-keeper of *Bethlehem* *Luke 2. 7.* who entertained so many guests in the Inne, that the virgin *Mary* and our blessed Saviour, were thrust out into the stable, because there was no roome for them in the Inne : but let us in the fear of God take heed of such Jewish tricks, lest in the end we force our Saviour Christ to leave us in the sight of our sins, and ingratitude, and then it will cost us many a grievous sigh, many mournfull teares before we finde him againe, read *Cant. 5. 6.* Nay, so wofull shall our estate be that it shall be never out of our minde : and now out of my brotherly love unto you I must admonish you of that bewitching and vain pleasure of Cockfighting, wherein you are so strangely transported that both my selfe and many of your faithfull friends with grief of heart discern a great alteration in your affections to those courtes of religion wherein heretofore you have shewed your selfe more forward and zealous. I beseech ye in the fear of God consider to be a stuning in religion is a fearfull thing, but to go ten degrees backward with *Ezeki-ahs* diall is most intollerable; alas shall we begin in the Spirit and end in the flesh, shall we be such greedy Elues in our pleasure, sell those heavenly ioyes and blessed hope of our heavenly inheri-

tance for a messe of vaine delights : Oh consider how farre we are from the holy zeale of those blessed Saints in *Queen Mariës* dayes, that forsook both their goods, wives, and children for the glory of God and the safety of their soules : What vaine wretches shall we approve our selves to be, if we will not forsake our vaine pleasures ? It is not your faire house, nor your children, nor loving wife I perswade you to forsake, it is the vaine and unprofitable sport of Cock-fighting, which brings ruine to your state, and the endangering of your everlasting happinesse : and therefore if either a desire to preserve your estate, or to preserve your everlasting inheritance might prevaile, my suit were soone granted. But it may be you will say, if I can prove this you will give over Cock-fighting ; Well, upon that condition I will take some paines to make it manifest : First, to the matter of the ruine of your state, I referre you to the examination of your particular expences of those occasions, and I pray let Sir *William Dyers* ruinate estate be a meanes to make you take heed by other mens harms ; for the matter of discontentment I appeal to no other judge then your loving wife, which can tell you what discomforts she often times findes in your long absence, & the dangers that doth fright her when she considers that you are in the company of such swaggering companions, for the latter which is the maine point I purpose to insist upon being a matter of such high concernment, first because you make that a cause of your jollity and merriment, which should be a cause of your grieve and godly sorrow, for you take delight in the
enmitie

enmitie and cruelty of the creatures, which was laid upon them for the sinne of man, for the earth was accursed with thorns and briers for our sins, and therefore the blood-shedding of the creatures should rather teach us to shed teares for our sins: thus did Saint *Peter* when he heard the Cock crow he went out and wept bitterly: I would to God you Cock-masters would make that use of these Cocks. Secondly it is dangerous unto your soul in regard of the time that you mispend, for if ye must give an account of every idle word that we speak *Matth.* 12. 36. How much more of idle houres and dayes, and if you did keep as strickt an account as you do of your household expences you should at the weekes end see what a heavy reckoning you should make when you shall see before your eyes thus many houres of such a day and so many daies of such a week, I have spent in my vain delights, and thus few houres in the service of my God; well, howsoever we are loath to come to this account now, yet we shall be one day, brought to it whether we will or no. Thirdly it is dangerous to your soul in regard of the company with whom you do converse who for the most part are either swearers drunkards, or licentious people, now if it be most true that the prophet saith *Psal.* 18. 25. *With the holy, thou shalt be holy, and with a perfect man thou shalt be perfect.* Then on the contrary it must needs be, that with the wicked we shall learn wickednesse, and with the prophane we shall learn prophanes, for it is a hard matter to handle pitch and not to be defiled with it, or to lie among thornes and not be pricked with them, as the Prophet saith

2. Sam.

2. Sam. 23. 6, 7. *But the wicked shall be every one as thornes thrust away because they cannot be taken with hands, but the man that shall touch them must be defended with iron, or with the shaft of a speare, and they shall be burnt with fire in the same place.* Therefor dear brother, if you did rightly consider of the hatefull and infectious qualitie of the wicked, it will make you stand upon thorns while you are in their company and to bewaile the hardnesse of your heart which hath not felt them such pricking thornes all this while.

Lastly it is dangerous to your soule in making your soul guilty of many other mens finnes, by drawing away many a poore man from his honest labour whereby he should maintaine his wife and children, to spend his time and money in such an idle manner, but also you are guilty of many great mens sins whilest you see and hear the glorious Name of God dishonoured, and dare not, or will not reprove for the same, consider what the Psalmist saith. 50. 16. *But unto the wicked said God, what hast thou to do to declare mine ordinances, that thou shouldest take my covenant in thy mouth, seeing thou hatest to be reformed, and hast cast my words behinde thee? For when thou seest a thiefe, thou runnest with him, and thou art partakers with the adulterers. vers. 22. O consider ye that forget God, least I teare you in pieces, and there be none to deliver you.* Now therefore I beseech you observe that those that run with the wicked and are partakers with the ungodly in their wicked delights are those whom the Lord shall tear in pieces: thus you see that not onely the wicked themselves, but also their associates and partakers shall be torne in

in pieces in the day of Gods fearfull wrath: O consider this, sweet meat must have sower sawce; and then I trust through the Lords great mercy you will utterly refuse it upon those tearmes: for what were it to gaine the whole world and to loose our soules.

But to conclude if neither perswasions nor exhortations may prevaile with you to break the neck of your Cock-fighting pleasures, consider wel with your self that the Lord hath put you as it were into the Cock-pit of the round world to fight his battel against the flesh, the world and the diuel, the strongest striking, the forest hitting, and the cunningest fighting Cock in the world, who is onely to be wounded with the spurres of faith and piety, and that all those that wil overcome in this battell must be thorowly fed with the word of God, and dayly breath with prayer and meditation, whereby they strengthen their faith, and sharpen the spurres of their holy zeale: and those that neglect this meanes let them brag never so much upon their own dunghill, yet when it comes to a sound tryall they will prove themselves to be brand fallen Cravens, and likewise consider that every houre idely spent, and every vaine word that proceeds out of your mouth is as it were vain to your soule: and all unlawfull pleasures like hovells upon the spurres of your devotion: and then with wisdom consider what an unlikely, or rather impossible a thing it is for a poor famisht Cock pitifully vained and thus hung and hovelled to overcome a Cock of that wonderfull strength and devilish spirit that you are matched withall. Again suppose that those that sit

in the lower ring of the Cock-pit are the Divells
and wicked Spirits, and those that sit in the upper
ring of the Cock-pit are the glorious Angels and
blessed Saints, both behoulding this doubtfull bat-
tell, though with contrary affections, the angels re-
joycing when they see you fight this spirituall bat-
tell like a good souldier of Jesus Christ, the wick-
ed Spirits wohping and hallowing when they see
you strike faint, fight like a Craven, and fall beastly,
and hear dear brother that we make our selves a
laughing stock to this wicked spirits: let us pray
unto our Lord Jesus Christ to strengthen our
faith and to assist us with his grace that we may
resist the devill and make him flie from us and in
the end tread Sathan underfoot and give us a
crown of immortall glorie. Amen Lord Jesus.

From your truly loving bro-
ther though he deals thus
plainly with you.

John Spencer.

Good

Good Sir *Robert Carr*, I have receaved your letter and do acknowledge my thankfullnes unto you, that you are pleased to have so good opinion of me and my endeavoures, to commit your brother unto my care and ordering and that all things accomodate unto my desire at Steeford, but I must entreat you that I may be spared for my coming to undertake care of him, so farre remoted from my family, I have my hands full of such dangerous employments; again I hear there are snits in law betwixt you & his mother my *Ladie Carr* who should I think have the custodie of him, and therefore matters standing upon those litigious termes I should be loath to meddle with him, but if you would bring him into this country I should be glad to do you the best service I can, and the rather because his mother is very willing to commit him to my care: but if my directions may do you or him any pleasure, I have sent them unto you, and desire you to employ Master *Dixie* that hath lived with me and is acquainted with his courses: and so I beseech the Lord to blesse these or any other good meanes to yeild him comfort. I take my leave and rest,

Desirous to do you service.

JOHN SPENCER.

The direction for Master Rochester Carr.

Our help is in the Name of the Lord that made heaven and earth.

First therefore let that blessed Lord be humbly sought unto by fasting and prayer.

Secondly let the distressed gentleman be removed from his own house unto some other convenient place well situate for aire, and spacious fields: to walk in and to do other exercises.

Thirdly, settle with him a religious discreet Divine that may constantly pray with him and read unto him evening and morning, and upon all good occasions to keep him company.

Fourthly, place about him six honest servants men of good discretion and resolution that may be ready upon all occasions to aid and assist in the well ordering of him according to the directions of him that shall undertake the government of him, to watch with him, to ride with him, and to exercise with him in shooting or bowling or any other exercise that shall be thought fit for him.

Fifthly, let them be very carefull and take heed that there be no knives, nor swords, nor any wounding instruments left in the roomes wherein he comes, nor worn by others, that he may suddenly snatch at them for their temptations are many times very violent and their resolution sudden and desperate.

Sixthly let his apparell be decent and comely of cloth or plaine stuffe without lace or any such curious

rious trimming, and let his attendants give him no titles of honour but in civillity call him Master *Rotcheſter* or Master *Car*, and when he doth any thing wel, then to ſhew the more reſp^{ct} unto him: but other wiſe to ſlight him, as thoſe that are ſet over him to command him, and not to be commanded by him.

Seventhly, let his diet be ſparing and moderate, rather to ſupport nature then to pomper the fleſh: veale, lambe, pheasant, larkes: ſmelts, troutes, pike, pearch, alſo let him faſt often and pray much, let him refrain from all kinde of wines and ſtrong drink, if you can by any meanes, let him ſleep ſix or ſeven houres in the foure and twenty and not above.

Eightly, let him be held conſtantly to prayer, and reading an houre in the morning and an hour in the evening, and if the weather be fitting and his ſtrength anſwerable let him walke a mile out right in the morning and evening and if you finde him inclining to a ſottiſh humer put an armour upon him and beat a drum before him and let one attyre himſelfe like a Captaine and put on his gorget and a plume of feathers in his hat & a trunchion in his hand and make to march and exerciſe his armes, or elſe ſet him upon a bounding horſe and trot the ring and run a career: and in theſe martiall exerciſes let the Captaine command him as his ſouldier, and if he finds him peeviſh and froward give him a good knock upon his helmet, and if he finde him willing and tractable then to commend and praiſe him.

Ninthly, for matter of Phyſick, you muſt ad-

vise with some learned Physician that doth well understand the nature of the disease, and the constitution of his body; for otherwise he may be prodigall of blood-letting, and the want of blood may increase his melancholy: he must likewise take heed of strong vomits, that strain the head, and distemper the brain; in my opinion bathing, and sweating, and bleeding with horseleeches the safer way.

Lastly, because these maladies and distempers are accompanied with a great deale of peevish crossnesse, and wilfull obstinacie, and a great part of the cure stands in the right crossing of them from those froward and furious humours, which will require great patience, and good observation; for the generall, use all faire meanes you can devise to gain them to the good, and divert them from the ill: but if that will not prevail, you must have patience and passe it over as though you took no notice of it; but if it comes once to this, that they do perceive that you go about to crosse them, and that you are in opposition and contesting with them, then you must follow it with all importunity, and resolution to subdue them, and compell them to do it; but be sure you take them with such advantages that you prevail, otherwise the attempting of it will prove dangerous to your selfe, and make them more outrageous and insolent.

Postscript.

Master Dixie I pray be carefull to see these directions well

well performed, and then I hope you will well deserve to have twenty pound a yeer for your paines, otherwise I would be loath to perswade you to undertake such a dangerous inmployment.

A Copie of a Letter to a vertuous Gentlewoman greatly afflicted in minde, which it pleased God to give unto her great comfort.

Blessed be God even the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort, which comforteth us in all our tribulations, that we might be able to comfort them that are in any affliction by the comfort where with wee our selves are are comforted of God: and humbly I beseech that gracious Lord that he will vouchsafe for his deare sonne Iesus Christ his sake to open your eyes that you may behold those unspeakeable mercies and comforts that he will in his appointed time give unto all those that do feare his holy name and call upon him faithfully. Cosen I have lately receaved, your letter wherein you doe acknowledge that when I was with you it pleased God you found some comfort, praised be his holy name for it, but since you have been very ill and so remaine, some causes you shew for the same, because you cannot be assured of the favour of God towards you, the reasons that you alledge, because you finde so small comfort in prayer and in hearing of the word. Secondly because

cause of your fearful temptations both past and still continuing: these as I take it are your chief reasons, & being rightly understood they will prove so many sound arguments, to prove that you never had so good cause to rest assured of Gods favour towards you, nor ever had so many testimonies of his everlasting mercies towards you as you have now, that afflictions, chastisements and temptations are the signes of Gods favour, and the marks of his children, I pray consider what the holy Apostle saith *Hebrews* the 12. the 5. the 6. my son despise not the chastening of the Lord neither faint when thou art rebuked of him, for whom the Lord loveth he chasteneth, and he scourgeth every son that he receiveth: and mark how he concludes in the eight verse, if therefore ye be without correction, whereof all are partakers, then are ye bastards and not sonnes, is it not strange that you should vex and torment your self, because the diuell cannot prove you a bastard, but it may be you may say it is not thus in your iudgement; but then know that it is not fit for you to be a Judge in you own cause, but submit your selfe unto the Judgement of Gods word, which is the word of truth. And beleeve his holy Apostles that knew how to iudge in those cases better then you, and they will testifie that we have cause rather to reioyce then any wise to be discouraged with afflictions and temptations: Saint *Peter* 1. 2 My brethren count it exceeding ioy when ye fall into temptations, and the blessed Apostle Saint *Paul* when he was tempted and grievously buffered by Sathan, for the which thing he besought the Lord thrice that it might depart from him,

him, but what was he presently released? no but received this answer from the Lord, and he said unto me my grace is sufficient for thee, for my power is made perfect through weaknesse, and what was the blessed man dismayed with this answer or concluded as you would do that he was out of the favour of God because his prayer was not granted? no such matter but rather doth conclude greater comfort and assurance, very gladly therefore saith he, will I rejoyce in my infirmities that the power of Christ may dwell in me therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguish for Christ sake, for when I am weake then am I strong, thus you may see how the Apostle out of *Daniel* gathereth matter of comfort, and out of his own weaknes encreaseth great strength of faith, and thus must you do in these fearfull temptations not so much as cast your eyes upon your own weaknesse, nor upon the strength and power of your malicious enemy, but you must looke up with the eye of faith unto our blessed Saviour Iesus Christ who is in the highest heavens, and whose grace is sufficient for us, and he it is who hath triumphed over sin, death and damnation, and hath tramped underfoot all the enemyes of our salvation: and therefore with the holy Prophet say, The Lord is my light and my salvation, whom then shall I fear? the Lord is the strength of my life, of whom then shall I be afraid?

Now concerning your discomfort in hearing the word, because you take so small comfort in the promises, and are so much terrified with the judgments, This I take it proceeds partly from the cr-

your of your judgment in misse-applyng the same,
 and partly from the malice of Sathan who ever-
 more labours to drive us into extremities either
 with *Eve* not to fear the iudgements of God at all,
 or else with *Cain* to thinke our punishment greater
 then we can beare, but even from your weaknesse,
 and from Sathans malice doth the Lord draw out
 that which may tend to his glory, and to your great
 comfort, and hereby I trust he hath broken up the
 fallow grounds of your heart and brought you to
 godly sorrow for your sins so that I do assure my
 selfe, within this short time of your afflictions;
 more repentant teares have been put up into the
 Lords bottle then in many yeers before, & account
 not this as a small blessing nor passe it over with a
 flight thankfulness, but take speciall notice of it,
 assure your selfe, this faire will not last all the yeer,
 and the time will come when you will desire to see
 these teares of contrition and shall not see them, no
 though you seek them with fasting and prayer, and
 that you may the better conceave how blessed their
 estate is that have a contrite heart and sorrowfull
 spirit, I pray consider of that wonderfull comfort-
 able promise of the Lord, *Isaiah. 57. 15. For thus*
saieth he that is high and excellent, that inhabiteth eter-
nity, whose name is the holy one, I dwell in the high and
holy place, with him also that is of a contrite and humble
spirit to revive the spirit of the humble and to give life
unto them that are of a contrite heart, who would think
 themselves most happy that had a heart fit to enter-
 taine that glorious guest, thus likewise doth the ho-
 ly prophet testifie *Psal. 34. 13. The Lord is near un-*
 to them that are of a contrite heart and will save
 such

such as are afflicted in spirit and our blessed Saviour
 in whose mouth was no guile, he saith blessed are
 they that mourn for they shall be comforted, and
 in the 16 of S. Iohn verse the 20 *Verily, verily I say*
unto you ye shall weep and lament, and the world shall
reioyce, and ye shall sorrow, but your sorrow shall be turn-
ed into ioy, a woman when she travelleth hath sorrow be-
cause her bower is come, but as soone as she is delivered of
the childe she remembreth no more the anguish for ioy
man is borne into the world, and you now therefore are
in sorrow, but I will see you again and your heart shall re-
ioyce and your ioy, shall no man take from you. Thus you
 may see this godly sorrow, is but as the throes of
 our spirituall birth in Christ, which although it
 may be somewhat grievous for a time yet when we
 see our selves thereby borne againe of water, and
 the spirit, and so made able to enter into the King-
 dome of heaven, oh how ioyfull and comfortable
 should this make us to be, many would with Zebe-
 dees sons sit one at the right hand, the other at the
 left hand of our Saviour Christ in his kingdome,
 but they are loth to tast of this cup, but let us know
 assuredly that as he is entred into his Kingdome of
 glory, through many tribulations, so must we fol-
 low him thorow many tribulations if ever we will
 come there; you are now in the way be not weary
 of well doing, nor turn not backe till you come
 to that holy resting place, and that you may finish
 your course with ioy and comfort, be diligent in
 prayer, and observe a constant course therein even-
 ing and morning and at noone dayes, and as often
 as you finde your affliction to presse and oppresse
 your soule, then make your mone unto your merci-

full God and powre out your soules before him, and especially bewaile wicked thoughts and vaine lusts where withall you heretofore so much delighted your selfe, and labour to mourn in secret for the m, and likewise all other secret sins, and that your prayers may be more fervent, adde thereunto the holy use of moderate fasting, and this I trust through the Lords mercy, you shall finde an excellent meanes to recover your selfe unto your spirituall chearfulnesse again, and be not discouraged from these holy exercises though Sathan strive never so much to vex and terrifie you: nay though you feare the Lord is angry with you, nay though you knew that assuredly, yet pray with the *Psalmist*. *Psal. 80. 5. O Lord God of hosts how long wilt thou be angry against the prayer of thy people.*

Secondly having in this holy manner recommended your soule and body unto God in prayer waite upon him with a quiet minde, assuring your selfe that now the Lord is to take care of you and therefore cast your care upon him, and so with a settled resolution dispose of your selfe unto some profitable employments fitting for your calling, and this course the Prophet *David* tooke *Psal. the 5. 3. Heare my voyce in the morning, O Lord, for in the morning will I direct me unto thee, and I will wait: and what good successe those have that do thus attend, we may read in the Psalm. 147. 11. But the Lord delighteth in them that fear him and attend upon his mercy.*

Thirdly labour for meeknesse of heart and an humble spirit, for where this grace is in some reasonable manner attained there the heart of affliction doth breake away apace, and the danger there.

of is little to be feared, for our blessed Saviour hath pronounced a double blessednesse unto such *Matthew the 5. Blessed are the poore in spirit for theirs is the Kingdom of heaven, blessed are the meeke for they shall inherit the earth.* And the want thereof hath driven many in their desperate fury, to loose their inheritance both in heaven and earth.

Fourthly take heed of moderate greife, and violent passions, which at this time is very unseasonable, though easily fallen into; and therefore watch over your own heart diligently and doe not entertaine so much as a sorrowfull sigh into your heart except it be for your sin, nor an impatient word into your lippes except it be when you see God dishonoured, and then speake zealously and spare not: and furthermore you must be contented to be admonished of these infirmities by your Christian friends with whom you do converse, for it may be they may discerne these things amisse in you when you doe not discerne it in your selfe being overwhelmed with the pleasing humour of Sottish melancholy.

Lastly, that you may well remember it, you must by all meanes possible strive to serve the Lord with a cheerfull heart and a willing minde, for the Lord loveth a cheerfull giver, and especially in matters of his holy worship: therefore when you come to hear his holy word, to fast, to pray, to religious conference or any other holy duty, strive to doe it chearefully, and to reioyce even in your very teares, for I can tell you that is a good cause to make both you and others reioyce it; may be you thinke it strange, but read what *Saint Paul* saith to

his intirely beloved *Timothcus* and then I hope you will say I am in the right, desiring to see thee mindfull of thy teares that I might be filled with ioy. 2. of *Timothy* the 1. 6. And for neglect of this duty the Lord doth threaten many heavy Judgements against the children of Israel, *Deut. 28. 47. Because thou servest not thy Lord thy God with ioyfulness and a good heart for the abundance of all things therefore thou shalt serve thine enemies which the Lord shall send uppon thee, in hunger, and in thirst, and in nakednes, and in need of all things.* And thus according to my simple understanding I have satisfied your request in setting down some directions humbly beseeching that mighty and glorious God who giveth wisdom to the simple, and worketh great effects by weak meanes to give such a blessing unto my poor endeavours that his great power may be seen in my weaknesse, that you may finde such comfort to your soule, and such peace to your conscience, that hereafter you may tell unto others the great mercies that the Lord hath shewed unto you in the dayes of your affliction; and therefore say with the Prophet, loe this is our God we have waited for him and he will save us, this is the Lord we have waited for him we will rejoyce and be joyfull in his salvation. Amen Lord Jesus. Amen.

From him that would willingly exchange
some of his comforts for some
of your sorrows, and some of
his best delights for some
your repentant teares.

John Spencer.

Master

MAfter *Frankling*, a man of great worth, almost
 a thousand pound a year, fell into a wonder-
 full melancholic and distraction for seven yeares,
 his eyes closed up, his mouth closed up, his hands
 closed up, so that he was like a dead corps, and al-
 most famished, he was with Master *Nappier* that
 famous Physician about a yeere and a halfe, but
 could not prevaile with him: some two yeares af-
 ter he returned unto his own house, he fell into a
 strange humour of eating, and drinking wine and
 strong ale, and it is almost incredible to report
 how much he did devour in a day and night: but
 this putting strength into him, he grew very out-
 ragious, and fell a burning, and fighting, and great-
 ly endangered the killing of his servants, and the
 burning of his house; and then my brother Master
Gery that married Master *Frankl*'s sister, entreated
 me to go unto him: I told him my opinion was as
 it was before, that he must be removed from that
 house, and have some others placed about him
 that would follow other directions; my brother
 was desirous still to have me go to see him, so with
 his importunity I went, and took with me Master
Jones, a grave Preacher, and one that had taken
 great pains with him: we found him in a great
 chamber the glasse windows broken down, and
 one chaire, another afterwards was brought, we
 fate down, my intention being at this time onely
 to observe his carriage, he was in a slight suit, hard-
 ly worth five shillings, like Irish trouses, without a
 band, the haire of his head on both sides being
 rubbed.

rubbed off, and standing with his back to a great fire, and looking so terribly, that he would have terrified a man that was not acquainted with furious objects : so having spent some halfe an hour in observing of him, Master *Jones* very respectfully rose up and put off his hat, and made his Apologie to Master *Franklin* because he did not come to see him, for he went to *Thurly* : but he slighted him, and would make him no answer. Then I spake to him, and said, Master *Franklin* you are much beholding to Master *Jones* for his great care of you, but he sweld up, and said unto me, Sirrah how dare you speak thus unto me? And I saw it was now time for me to get me out of my chaire, and because he should see that I was not daunted at his speeches, I drew neerer, and said, Who are you that I must not speak unto you? And thereupon he suddenly darted off the hearth, and with his filthie nailes raked over my face, and tore my ruffe; so I was so engaged that I must win the horse, or lose the saddle; but it pleased God to give me such strength, that (closing with him) I threw him down, and gat his hand and swaked it to the boards, and called for a knife to pare his nailes, but he would then have set upon my face with his teeth; I was fain then to loose one of my hands, and take him by the throat, and with all my strength thrattle him, but he made a hideous noise, and cryed to his brothers to help him, so one of them came and took me off, and then I washed my face; for I had not lost so much blood in any fray since I was at the siege of *Ostend* : Afterwards he would be friends with me, for he knew that I did

it as a Souldier of *Ostend*: A while after there was a meeting of divers Iustices of Peace and other gentlemen and there he was delivered unto me as by vertue of a commission out of the Court of wards, and so we removed him to another place and set other attendants about him and gave other directions: and so after a short time he rode abroad a hunting and coursing, and grew into great jollity, and married my Ladie *Charnockes* daughter, a brave and vertuous young gentlewoman, by whom he had one daughter and is lately dead.

And another beautifull young woman one *Wapeoles* daughter of *Southoe* neer *Huntington* and one Master *Beadles* Son falling in love with her and intending to marry her, but after his father perceived it he would not give his consent, because her father was not able to give a portion according to his estate, whereupon she fell into great discontentment and fell distracted, and wandering from her fathers house in the depth of winter, and in great floudes, toward evening she came to my house, and being in the porch, made a strange kinde of noise: I went to see her, and she was wet and moiled as though she had been dragged thorow a river, I fear'd at first she had counterteited and thought of sending her to the constable, but afterward I had more pittie on her and caused her to be brought to the fire, and got some warme drinckes and a warme lodging, and so with in some few dayes, it pleased God she was so well amended, that she was able to declare unto me where her father dwelt, and related unto me this pittiefull story

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of

of her love: after she was able to doe some busi-
 nesse I sent to her father to fetch her home, he was
 glad when he heard she was living, for they did
 thinke she had been drowned in the great floods;
 when her father came we had been at prayers, and I
 was reading a chapter: when her father came in the
 young woman looked upon him very earnestly,
 but would neither speak nor do any reverence un-
 to him, I used many perswasions to her, but could
 not prevaile, I sent out her father into another
 roome, but it would not be: then I called for pin-
 sers and opened her mouth, and dealt very roughly
 with her, as though I would have plucked out her
 teeth, but it would not be: then I took a Bible and
 bad her read the first commandment, and then she
 fell a reading and into a passion of weeping, and
 afterward spake to her father, her father intreated
 me that she might stay with me a while longer,
 and so she did, and returned to her father, and so
 went up to London where she had two Uncles rich
 men.

A Joiner and his wife being much perplexed in
 minde: came over to me, it pleased God in short
 time to send them comfort: some yeare after their
 maid fell into great terror of minde, she sat up late
 to attend her daines child and there would appear
 unto her a Spirit (as she tearme) it like a cat, and
 would dance about her: I told her it might be it
 was a cat, she said it spake to her, I asked her what
 it said to her, she said, come follow me, then she
 would cry out, and her master rose and went to
 prayer with her, but the maid was so troubled that
 she

she was almost at her wits end, and her hands and her face so swelled that they glisterd, it pleased God within few dayes to send her comfort and she returned to her master, and I never heard that she was terrified with the cat since.

One *Charitie* of the same Towne fell into great terror of minde, her husband brought her over to my house and made great moan for her, I enquired if she was not fierce and dangerous, he told me no; but only trouble of minde: I lodged her that night with one of me servants, in the night she fell into a fit, and set upon the maide, and almost bit of one of her fingers; the next day I sent her to *Saint Needes* with a servant of mine called godly *John*, a strong man, who went with her to *Saint Needes* to have her let blood; but as they returned she leapt into a pond, and godly *John* had much a do to get her out; but it pleased God she grew well and came to *Lady Luke* to give her thanks: my *Lady Luke* had entreated my care of mad *Bell* that came from London, but I told my Lady, that we had been with *Charitie*.

A great Lady falling into great melancholie, and distracted, and having attempted divers waies to make her selfe away, the devill did put one strange temptation upon her, as they related to me: she had caused her maid that did attend upon her to bring up good store of wood, and laid it under her bed, and watched a time when her maid was gone down, and locked the doore, and made a great fire, and then unclothed her to her naked

body, and kneeled down neere the flame, and was very earnest in her devotions; the fire being great, made a great smoke, which some perceiving, came to the doore, and brake it open, and demanded what she meant to do with her selfe; she answered she made triall of her selfe how she could indure the flames of fire if persecution should come for the profession of the Gospel: her husband left her with me some moneth, and then it pleased God she went away much amended, and comforted. A temptation accompanied with a zeale for the Gospel is hardly to be resisted. The Virgins in the Primitive Church, rather then they would be dishonoured and deflowred by the heathen, would murder themselves; it was their sin, though a zeal, but not according to knowledge.

Mistress *Clements*, that married the Bishop of *Conventry* and *Lichfield*, fell into a dangerous melancholy, and burning feaver, and terrour of conscience, and grew very weak, and past all hope of life; the Bishop and her husband sent for me to come over to her, if ever I would see her alive, for they were perswaded if any man could do her good, I was the man: it was a long journey, and I was loath to go upon such hopelesse terms; well, I went and found her very weak, and almost famished, for her throat was so furred with heat, that we could hardly get a spoonfull of broth down; I saw that it was grown to that desperate state, her Physicians having left her, I caused a bath to be made of milke and coole herbs, and being in a goodly large roome, in the Castell caused them

them to make a good fire, and take her out of her bed, and put her into the bath, and bathe her head and her stomack well, and after some few dayes, using this meanes, it pleased God to blesse it so, that she could take down her broth, and in a short time came into the Chappell to make her prayers unto God, and to give him thanks; but I told them though she had recovered her health, yet this did not cure her minde: and therefore within some few moneths after, the Bishop and his Lady sent her husband with her to my house in her Ladies charet, and left her with me; and so within halfe a yeere it pleased God to send her much comfort, and now she is very chearfull and comfortable.

John Crawly of *Luton* a Yeomans onely son of good worth, and *Judge Crawly's* kinsman, upon some unkinde speeches which his father gave him, fell into great melancholie, and attempted to dround himselfe, but help came in before he was drouned, and then he strove to famish himselfe, he was sent unto *Chesford* in a Cart, and then to my house to keep him from famishing; I took a strange course in feeding him, and do the more willingly declare the manner thereof, that other Physicians may do the like in case of such extremity. I prepared a wheele-barrow, a homely engin, yet very vsfull for this purpose, for the shafts gave good advantage of the binding of his legges and his armes and putting some hay in the bottom of it, and so his head might leane backward, and we stand about him, then gagged his mouth to keep it open, and sower or five with napkins and

towells as though we were going to dresse a Hog, made them ply his mouth with pouring in milke or posset drinke which he would as freely cast up againe into our faces and moile us pitifully; but which did the deed, I poured milk into his nostrils and that falling, more backward upon the gollet of his throat, and that passed downe, and so fed him divers daies and kept him from famishing, and then to make him speak I caused a great fire to be made and bound his armes, behinde him, and a spit thorow his armes and held him down to the fire a basting stick and butter to baste him and made him beleewe we would roste him but he endured a great deale of heat, but it came not to blistering, and my sonne said unto me, father let us but roste his head to night for the disease lies in his head, so at the last he spake, and then we took him from the fire, and that night he took his rest well, and in the morning spake to my wife and asked for his breakfast, and kneeled downe to his prayers and read his chapter, and went to the church and behaved himselfe so orderly that I never saw any in such a desperate estate to mend so much in a short time, and so returned unto his father, and is a more active man and of better discourse then ever he was.

Margaret Russell a Yeomans daughter of good worth a young woman and very beautifull, fell into a great mellancholy, and attempting to make her selfe away she was in love with a Baker and the Brownistes had tamperd, with her fell likewise into a humonr to famish her selfe, with whom I took the like course to feed her; she was a woman of that
strength

strength and nimbleness of her ioynts as I seldome are met with the like, she was very resolute to famish her self so I was carefull to break the points of the knives: but, *Except the Lord keepeth the citie the watchman watcheth but in vain.* For our harvest cart coming home and many of our neighbours with the same we went to prayer and song a Psalm as our usual custome was, they fell unto such cheer as it pleased God to blesse us withall, and the table being being furnish't, *Margaret Russell* sat downe at the table end upon a threshold near the store house, and he that attended her being set at the table, and making merry with our neighbours, my wife and I being in another roome with some other young women: *Alice Pewlow*, my wifes servant, having been at the market, and put on her holy day girdle and knife that had a sharpe point, she went into the store house to cut some victuals, and brought a piece of pastie in her hand *Margaret Russell* made an haighing, and held out her hand as though she would have the pasty but when she was within her reach she snatch at her knife, and *Alice* made a pittifull scritch and cryed out *Marget, Marget*, and held the knife in her hand as fast as she could but the other being too strong for her stabd her self twice into the throat so I run into the hall and wrencht the knife out of her hand, and one of them was directly upon the throat, as if one had stickt a pig, and bled grievously and we expected hir death presently: and therefore kneeld down and prayed unto God for her, and did earnestly entreat her to cry unto God for mercy; but she seemed not to regard it, but rather forc'd her selfe to make it bleed more.

more I wished them to bring her to the hall door and give her ayre, and there we kneeld about her at last I bid on bring me a mallow stalk and search the wound, and found it slip along by her winde pipe and so used some meanes to staunch the bleeding and heald the wound: within few dayes she went home with her father, and after grew into great bravery: and I heare is lately richly married, and that her father gave her two hundred pound, the Lord give her grace to repent of her sinnes, and praise him for this mercifull preservation.

A Discourse of mad Dogs, and the danger of their biting, with some directions to cure the same.

I Came to Cambridge to my brothers Master Edward Spencers, as I take it, upon a Friday towards the evening, that night I went not in to bed, but towards morning fell asleep, and was much troubled with a dream, that I was at the receiving of the Sacrament, and when the Minister delivered the bread he was taken suddenly in such a maner, that he could not come at us, I was much troubled to think what we should do in such a case; but it pleased God I waked, and then was free of that feare. My brother came presently after, and desired me to go with him to see a friend, that could not live but till eight of the clock, it was Master Twells his son, that was then Major, my brother tould me a strange discourse of the man-
ner

ner of his sicknesse, about a moneth before had a little dog that bit him by the finger and repelled the skin and bled a little and healed up againe the little dog grew mad, upon wednesday the young man found him very ill, and went to two or three of the cheefest Doctors of phisick, and they used their best indeavours but could not prevayle, but the young man grew worse; when I came into his chamber I found his mother weeping, and lamenting, and two or three attending on him: he was a proper tall young man, spake strongly, and very religiously, with great apprehension of the ioyes of heaven: oh, that some good man would further me, with their prayers, I saw him so well disposed desired his father to send for some Divines to pray with him: but he desired me to satisfie his desire since he made the motion to me, and so rather then it should not be done I prayed with him, the young man seemed to be greatly affected therewith and made great expressions of his ioy and comfort: he was very hot and dry but durst not drinke for then he thought he should presently die: and now let me tell you something that hath relation to my troublesome dream, the morning before I came young Master *Twels* was very desirous to receave the Sacrament of the Lords supper and resolved to drink the wine though he died for it, and so the Sacrament was administred unto him, and they thought some of the wine went downe, but they had much a do to keep life in him: I told his father that I feared he would fall into more extremities, but advised them not to binde him for that would make him worle: but I told

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my brother that if his sicknesse grew upon this occasion he would be mad, I would have made him a bath of milke and plunged him in it over head and eares and let it run in at his mouth at his nose and his eares, and in this desperate case put it to that adventure, for otherwise there was no hope: but they had sent that morning to a skilfull man, to advise with, and was loath to make triall of it till they heard from him, and I was loath to presse it in such a desperat case; so in the afternoone I returned home: but my brother told me that night he fell into a great rage and madnesse, and in his fits barked like a mad dog: but some houre or two before he dyed, it pleased God to restore him to his senses againe, and he spake very religiously, and prayed earnestly unto God to pardon his sins, so departed. Now to give some directions in such dangerous cases: first, pray unto the God of heaven to blesse the meanes, and if the party so bitten with a mad dog be near the Sea let them with all speed throw him into the Sea water and plung him over head and eares and wash the wounds thorowly with the Sea water, if that cannot be had, then take the liver of the mad dog and make poridge of it and let them eat the liver and the broath as long as it lasteth, and take the hair of the mad dog and make tents of it and put it into the holes that the mad dogs teeth made, and this I saw in experience by one *Richard Haines*, a tall young man, pursued a mad dog a mastie neer the place where I dwell, and standing at the gap the mad dog would come thorow, clasped him in his armes, intending to hold him till his fellows came, but the dog bit him

very

very grievously in his side and about his belly: they gat the mad dogs liver, and made poridge and stuffed the wounds with the hair and so through Gods blessing the mad man did very well: Crabs clawes, and lobsters claws beaten to powder and put into butter-milk or drinke is very good.

It is for the zeal of Gods glorie, the desire to yeeld comfort unto poore afflicted soules, and love of my country, which moves me to write upon this subject.

Samuel. 16. 23.

And so when the evill spirit sent of God, came upon Saul, David took an harpe and played with his hand, and Saul was refreshed, and was eased, for the evill spirit departed from him.

NOW the question is whether this distemper and distraction grew out of some inordinate affection, which proud, ambitious, covetous and amorous men are subiect to fall into: the only help in this case is to pray unto God, to give them humilitie and patience, to submit themselves unto Gods will, and faithfully beleieve that God will turn all crosses and losses to the best, *Rom. 8. 28.* Againe consider what thy sinnes have deserved, and thine own unworthinesse of the least of Gods mercies despise the world, and prise heaven, this is the only musick to cheat the heart.

Secondly if it were some naturall in disposition, or distemper Phenitically, timphetically, then materiall drugges might rectifie the humour, so a sensible musick might recreate the spirits; so a man preferre the spirituall and inward remedies but the corporall and outward also are not to be neglected, as

mirth good company or any comendable recreation is not to be refused, but undoubtedly it was a n absolute madnesse or melancholy fury with some intermission, in which time he could hear advice, and do mischief, those mischeivous actes of mad men, are both guilty before God, and punishable also before men, when the force of reason is not totally transported and extinguisht. Again if it were a meer obsession that daibolicall spirit troubled and vexed him, and because the divell is Gods creature and at Gods comand he may be said to be an evil spirit sent from God, now in case of demonaicall obsession and affliction I cannot conceive what naturall power musick or melodie fick can have for the proffigation or repulsion of devils, and seeing a created Art hath properly, not farre upon any proternaturall habit unlesse musick doth delight the seuce, and so draw attention, and so alter the passion : but I resolve it thus this musick cured *Saul* not as musick, but as *Davids* musick, no musick but *Davids* musick could do it, otherwise seeing *Saul* so much hated him he would not have been so much behoulding unto *David* having many other cunning Musicians in the temple, but their musick made him more mad : God was pleased to work such an effect to bring him into favour with the king.



A
TRACTATE
OF
MELANCHOLIE.

IT is my love to my Country which incites me to write upon this subject: And since Almighty God hath been pleased to make my studies and labours fortunate in this kinde, I have here presented them to the publike view; hoping that some may receive good by my directions, as many have done by practice. I do not promise an addition to learning, in this respect, nor do I doubt but my long experience may adde somewhat to others readings: however, this good the understanding reader shall receive, when as he shall (by my faithfull relation) know the effects of those means which I have used. he shall either be emboldned to use the like, or inabled by judgeing them to find out a more excellent way; although I goe not accurately to work, because I intend to be short, and only positive avoiding the more questions: yet to avoide confusion, I will observe this order. First, I will

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speake

Speak somewhat of the humours in general. Secondly somewhat of the four chief in particular. Thirdly will set down a method, 1. For knowledge of those things that any wise concerne the melancholy humour.

1. Of the humours in generall.

MAns body may be divided into such parts as are contained, or such as do containe them : those which be contained are of a fluid and liquid substance, the other may be called the subject or vessels wherein these are kept and do cohere, which otherwise would be as water spilt upon the ground. To omit the parts containing, those which be contained are, humours, and spirits. Concerning spirits let it suffice to know, that they are a thin, aieriall vapours substance, the chief instruments which our soul worketh withall, those which be implanted and fixed in our solid partes from our first generation, be the seat of our native heat and the bond of soul and body : those which be after added to the former, are first naturall in the liver conveyed in the vains to the habit of the body, secondly vital made in the left cavity of the heart, partly of the naturall spirit and partly of the air which we suck in, and runneth by the Arteryes through the whole body. Thirdly. Animal, made of the vitals in the braine thence diffused by the sinewes into the body stirring up sense and motion therein.

A humour is either Radicall or adventitious, that is necessary to the constitution of a thing, this to the preservation thereof. Here is a fat aieriall oyle substance implanted, inbred an inherent in the body from the conformation thereof, this we call Radicall

call moisture, or naturall Balsome, and compare it to a candle : there is likewise an inbred and innate heate (which word does not signifie a naked quality but a substance indued with this quality which our most wise Creatour hath made sensible to our touch so long as the life lasteth) this heat is the instrument of the soul and is likened to the flame wasting the candle, the coexistence of these two in the heart chiefly is the beginning and continuation of life, this is that perpetuall fire that continuall light (although it never flame) which hitherto the Chymicks have in vain laboured to imitate and blow up or kindle, when nature saw this heat ever feeding upon, & consuming that moisture, she thought good to adde oyl to the lamp, and provided wayes to repaire what was spent, this she appointed should be done by the use of meat, drinke, &c. The humour thus generated is called Adventitious, because it is added to the former, now whether the faculties flow with this humor or no, I will not here determine. All those humours which are continually made to renew so much of the Radicall moisture as is dayly spent, are first primairly, such as proceed from the second publique concoction the liver of these, to be accounted alimentary or fit to nourish *viz.* blood and phlegm, the cast excrementitious *viz.* Choller, melancholy and why, the matter of urine; as also those which be expelled from the third and private concoction *viz.* Teares and sweate, secondarily such as proceed from the manifold concoction of the blood till it come to the most perfect degree of assimilation, *viz.* *Ros*, *Gluten*, *Humour*, *Innoninatus*, *Caubis*. The two last
are:

are added without necessity, and therefore by some excluded without iniury.

The four humours, blood, phlegm, choler, and melancholy be made in the liver all at one and the same time, all by one and the same heat. The difference of them is not to be imputed to this heat but to the condition and qualification of the subject matter, if they be made, when which is the Chylus, that is the meat and drinke concocted in the stomach, resembling perhaps no colour & consistence Almond-butter, now this though it seem to be one simple humour yet it never is, no not in the greatest disease. *Fernelius*, if this Chylus be temperate in a temperate body, then all these humours in that body are temperate in their kinde, if all, then choler does not alwayes proceed from an immoderate, but sometimes from a temperate, nay a weak heat. For what mans liver how cold soever it be is altogether without it. This Chylus is carried by the meseraick vains to the liver which encompasseth it with the same heat from all parts, and penetrates it equally, making of the temperate part thereof blood, of the hot part choler, of the crude phlegm, of the terrene melancholy, and all this at the same time. *Obiect.* But phlegm is cold and crude, the rudiment and shadow of the blood and may by further, concoction be turned into blood. *Ans.* Tis true yet not therefore necessary that we should name all halfe-concocted-blood phlegm, or think it proceeds therefrom. For then we might call the Chylus our meat or whatsoever we are nourished withall, phlegm: which how dissonant from reason let the objector iudge: moreo-

ver if the whole masse of blood were made of phlegm, and choler of that, and melancholy of this, and each thus of other successively; there should be but one humour in us, taking diverse names according to the degrees or continuence of heat working upon it: as a river is called now thus now otherwise, by the inhabitants of this or that towne as it passeth by it. It may here seem to be required what phlegm is, but of that hereafter, Thus much of the Galenists opinions, of the humours: the Chynicks laugh at these and their defenders, calling them Humorists, &c. And count it folly to fetch the common internall causes of diseases from these supposed humours, but derive all from Suphur Salt, and Mercury, which three principles to speak properly, are not bodyes, but plainly spiritual (as they say) by reason of the influence from heaven with which they are filled, nor are they spirits because corporall; therefore of a mixed nature participating of both: and do bear anallagey and allusion as followes, viz.

<i>Salt</i>	<i>Sulphur</i>	<i>Mercury</i>
<i>Common Salt</i>	<i>Salt peter</i>	<i>Salt Armoniack</i>
<i>A cerbe and bitter</i>	<i>Sweete</i>	<i>Acid</i>
<i>The Body</i>	<i>The soul</i>	<i>The Spirit</i>
<i>Matter</i>	<i>Forme</i>	<i>Idea</i>
<i>Art</i>	<i>Nature</i>	<i>Vnderstanding, &c.</i>

And as they extract these third principles out of naturall bodies so they resolve them into the same, hence they argue that bodies are made of the same, and therefore must be well or ill as these shall stand affected, to say the truth, doubtles that

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which

which being present in us makes us sicke, and being expelled from us we are well, was the cause of our sickness, but common experience saies a body full of corrupted humours, is sick, and freed from them is well, therefore here is no reason why we should not thinke those ill humours the causes of our malady: on the other side I thinke *Bertinus* was deceived, when he said that not a crum of salt lay hid in the body, which if any deny: I thinke he deserves to be served as *Lots* wife.

Concerning the temper of the body and every part: how the elements concur to their constitution, over ruling qualities result, how there is one equall temper where the qualities of the elements do not exceed each other in quality, nor their substance in quantity, how this is the rule of all the other eight: to speak of these things is too large a discourse, let it therefore suffice to know, that when a man aboundeth with blood, he is not therefore to be called of a sanguine complexion, if with melancholy humors, of a melancholy temper, &c. For the abundance of this or that excrement does not instantly alter a mans particular temper, & doubtles choler phlegm & melancholy, may abound in any nature: if in the liver be cold and dry blood a long time together; it may encline the body to coldnes & drines which is a melancholy temper. Astrologers refer the variety of the constitutions to the severall natures of the seven Planets; and hereupon call some Ioviall, some Martiall, some venereal, &c. And from each Planet draw two constitutions, as it shall be found well or ill disposed: as from *Mars*, well disposed, they conclude a man valiant

liant courragious fit to be an Emperour. If ill, they argue a man rash, and foolhardy, no better then a Tyrant. He that desires to know more of this, may have recourse to the learned treatise of M. Perkins, stiled a resolution to a country man : in the third volume of his works.

Of the Blood.

Blood is a humour hot, yet temperate, sweet and red, prepared in the meseraick veines, made in the liver of the temperate fat, and aieriall parts of the Chylus. and flowes from hence to all parts of the body. Phylosophers affirme that we are nourished with his humour only, Phisicians say with all four. The seeming contrariety may be composed by the distinguishing: thus blood is often taken for the whole masse contained in the veines appointed to nourish the body. now this masse is not *homogenerall*, but of a diverse nature. For the best and most temperate part of the blood is properly and in specie called blood, the hot and dry part of it is called colerick blood, the cold and moist part phlegmatick blood, the cold and dry, melancholick blood, & this diversity is answerable to the qualities of the Chylus whereof it is made, therefore when Phylosophers say we are nourished with blood alone they understand the whole masse contained in the veines, which neither *Aristotle* nor any other Phylosopher will deny to have parts of the foresaid qualities : these parts of the blood thus qualified, must not be taken for excrementitious, but for alimentary humours, since they all nourish the body: here two things are questioned, first whether there be any pure blood in the veins without the 3. humors 2. Whether the blood be only a mixrure of the third sincere humors, so that

choler or rather colerick blood in the veins should be the same with that w^{ch} is in the Gall. I conclude negatively to both, and think that the blood is alwayes accompanied with the rest of the humours, which only resemble those which be separated and received into their proper vessells, this of humours is the best, the treasure of life, many excellent things are spoken hereof, insomuch that *Empedocles* and *Critius* say it is the soul, *Chrysippus* & *Zeno* say it nourisheth the soul. It is needles here to thrust in a reason among others, why Almighty God sometimes forbad the eating hereof; as also to speak of the circular motion, how it resembles the fountains running to the sea and the sea supplying the fountains.

Of Phlegm.

Phlegm (so called by contrariety because of its crudity and that not in respect of the first concoction but of the second) is an humour cold and moist white and without tast, or somewhat sweet. It may be called imperfect blood: for by further concoction it becometh reall blood therefore nature hath appointed no vessell to receive it: intending it for alteration not evacuation, this is the Alimentary phlegm, that is the Phlegmatick blood That which is preternaturall (as are all the following kindes) is avacuated with other excrements having no peculiar receptacle, here note, that the filth of the nose is not phlegm properly, but the private excrement of the braine, yet I deny not but that if the body be full of phlegmatick humours part of them may passe this way, of this preternaturall phlegm be four kindes: the first is called Nispid, not absolutely as the Alimentary, but
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in respect of the other three kindes which follow.

This onely is properly termed a crude humour: tis true, every concoction may have its crudity, but this concoction which attaines not its full perfection in the stomack, by way of eminence is called crude, and that body which aboundeth herewith is of the colour of lead, such an humour also appears 1 in the sediment of some urines, 2. Acid, (tasting like vineger) which remaine thus for want of naturall heat and is caused by cold and moist diet especially if liberall, large and out of due time: as also by the constitutions which is colder in old men and women then others, by a cold liver, cold aire, to much sleep and the want of the ordinary evacuation thereof, thirdly Salt, *Arian* thinks phegm becomes salt by aduision of bitter humours, as we finde after combustion the fixed salt of any plant as worm-wood &c. *Galen* sayes tis either from putrefaction or from the mixture of a salt whaylike humour, neither do oppose other, if rightly understood, for doubtlesse the true cause is a salt whaylike moysture which is nothing but the superfluous salt of those things which we eat and drink; do we not finde tartar in wine casks? and is not such a substance found in the earth wherewith plants are nourished? do we not use salt with many meates? that then hereof, which nature cannot convert to nourishment, is the matter of this preternaturall humour, which is therefore hot because salt. Fourthly glasse this difference is not taken from the taste as the other, but from the colour and consistence, it represents melted or liquid glasse: this is the coldest of these kindes yet not exactly cold, for then it should

be like ice, nor exactly moist but thick and viscous
pertaking of the two other qualities.

Of Choler.

Choler, Alimentary is the hot and dry part of the blood and fit to nourish, called colerik blood, because blood thus qualified will easily degenerate unto choler. Secondly, Naturall this an excrement of the second concoction, hot dry bitter and yellow, separated from the blood in the liver, conveyed to the gall, hence it distills upon the first gut adhering to the stomach, and by its acrimony excites the slow expulsive faculty of the guts to excretion, this is that which we meane when we say choler, viz. Yellow not black choler, this in cold bodyes is somewhat pale: in hot bodies somewhat red. Thirdly preternaturall which is not made after the law of nature: of this be foure kinds, first is in consistence and colour like the yolk of a raw egge, this is hotter and thicker made of choler adust, so *Galen*. Second resembles the juce of leeks, such are infants stools: for milk in them is soon corrupted, garlick and onions cause it in others, third is of colour like verdigrease; here the heate is more vehement, fourth resembles the colour which the herb Woad maketh, and is made by a further adustion. The materiall cause is hot and dry diæt, sweet, and fat meats. The efficient cause hot and dry constitution of the body, aire, and age which is youth watching, hunger, anger, vehement exercise, and lastly the suppression of naturall evacuation.

Of Melancholy.

Melancholy, 1. Alimentary is the fourth part of the blood cold and dry. 2. Naturall: this is a humour

mour cold and dry, thick, black, bitter, and sowre, made of the thick & druggie part of nourishment; and according to the vulgar opinion drawne from the liver to the spleen, and transmitted from thence to the stomack, to further the actions thereof. Thirdly preternaturall which differs much from the former kind, for that is a cold and dry iuce made naturally in a healthfull man, this hot and dry, tasting like the sharpest vineger, this of the four humours is the worst: this kinde of the foregoing kinds is the worst, it wasts the body, melts the flesh, it works upon the earth like Ceaver upon meat, and no beast will tast thereof. But I cease to write more hereof under this head: because it shall be the subject of the ensuing discourse, unto which, this which I have already penned is but an *apparatus*.

But having so much tired out my selfe with this sad Subject; I will here give some ease to my pen, and leave this to be supplied by some learned Physician, beseeching the great God of heaven and earth, the great Phisition of soul and body, to give this good blessing upon this weak means, and if any poor afflicted soules receive any comfort by it: to give the glorie and praise unto God, unto whom it doth of all right belong: Amen Lord Jesus. Amen.

*At my lodging in Black Fryers:
April. 19. 1641.*

MAny times it fals out that a loving husband parting with his deare wife, behaves himselfe like the child of some great man; Whose Father hath given him a fine Toppe to play withall : but afterwards perceiving his sonne too much carried away with that pleasure or too lusty in jussling the Topp, or else to try the boyes disposition, takes up the topp, and puts it up into his owne pocket; whereat the boy puts finger in the eye, pouts, and cries, notwithstanding his father perswades him to be content, tels him what fine Coates he hath given him, what dainty things he hath for him, and what goodly land and houses he will bestow on him; but for all that the sulling boy sits pouting, and lowring, and will not so much as thanke his Father for all these, because he hath taken away his top, and yet when he had it, the best use he made of it, was to play with it: In like manner the Lord of heaven and earth gives a man a deare wife, a delightfull companion wherein a man takes great pleasure, sometimes to make her goe, sometimes to see her sleepe, and some unkind wretches delight to scourg them with bitter words, and to jussle them by cursed usage; the Lord of wisdom seeing either our too much doting affection on the one side, or our too much contempt on the other side, or else to try our disposition how willingly we would part with that he hath so freely bestowed upon us, takes away this delightfull play-fellow from us; And we then for the most part behave our selves like fullen boyes, and mur-
mure, and repine against the proceedings of that

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gracious

gracious Lord that doth all things in infinite wisdom and judgement, and therefore is evermore holy in all his ways, and righteous in all his works, who giveth and taketh in his appointed time, and therefore unto him be all praise glory and thanksgiving for ever and ever. Amen. Amen.



In



In this heavy affliction in parting with so deare Beautifull and Vertuous a wife.

I Have found by lamentable experience, that as we draw neere the Irish climate, so we have to much Irish nature in us. For they are (commonly) very fond & loving to their foster children, & too rebellious to their governours. God the great commander of Heaven & Earth gives unto a man a wife to foster, & to make fit for the court of Heaven, as the King of *England* should commit his son to a noble man in *Ireland*, to be brought up till he be fit for his owne Court, but this foster Father having got the possession of this princely child, & finding it some comfort, and great honour unto him, and yet withall a great care, and a continuall watchfulnesse required for feare the child should miscary in his hands. The King seeing his fit time sends for his sonne home to his owne Court, and sets him in his owne presence, and gives the foster Father an honourable reward for his loving care and paines taken, notwithstanding the fosterer of this noble child is mal-content and fales a mourning, and murmuring, because he is freed of his great care : even so the King of Kings, gave unto me a beautifull and blessed child to foster, and hath now freed me of that honourable charge, with full assurance that he hath taken her into the Court of Heaven, where she injoyes the highest happinesse, in the presence of his glorious Majesty : he hath likewise given me an honourable re-

ward for my flight care and attendance 'of Gold,
 filver, friends & Aliances; and many divine things
 of her gathering for the comfort of my soule. Not-
 withstanding, al this yet I have behaved my self like
 a murmuring and unthankfull Rebell towards my
 dread Sovereaigne, because he hath taken away his
 owne deare child, and my deare charge. O Lord!
 what will become of so vile a Rebell; and such a
 murmuring wretch? But Lord, good Lord, for
 thy deare sons sake, Pardon my sinnes, and confi-
 der my frailty, and heale mine infirmities, that the
 bones which thou hast broken may rejoyce,
 Amen *Lord Iesus.* Amen.



A Speech, Master Spencer made upon this occasion, their was a great discontentment, and quarell betwixt Sir Iarrad Harvie, and his neighbours of Carington, about a Levie had not the God of peace, framed their heartes to peace, by the powerfull sermon that Master Saule that famous Preacher, and the great importunity of Master Spencer, which tooke such happy successe, that they lived together like loving Friends untill the death of that valiant Knight, who's death was much lamented, and he lies their interred in a Magnificent Tombe: in Mr. Sauls Text was, Beho'd how good, and how pleasant, It is for Brethren to dwell together in unite. Psal.

133.1.

MY Christian friends and loving neighbours you may well thinke that there is some extraordinary occasion that makes me thus farre from my owne Parish Church, and assure your selves, so there is; For I have heard of some differences, and discontentments that have beene betwixt this noble Knight, Sir *Iarret Harvie*, and you his neighbours of this Parish, I must needs confesse I was much grieved to thinke that there should be such discord and opposition, among those whom I did so tenderly affect on both sides; you as my loving neighbours, that dwell so neere the place where I was borne, and received my first breathing; and this noble Knight not onely our Countryman but also a man of great

and valour, who for the good service that he hath done to his Prince and countrey with the losse of his blood and the danger of his life, in so many brave adventures in the warres, both in *Spaine* and in the Low-countrys, and against the Rebels in *Ireland*, may justly challenge a great deale of love and respect, not onely from us his native countrymen, but also from this Nation, and the whole Kingdome; and therefore to receive unkindnesse, and disregard from you in this place, whither he is retired in his old age, to doe good and to end his dayes in peace like a good Souldier of Iesus Christ; I say to receive unkindnesse and disregard from you, must needs be a great discomfort and no small provocation to a well restrained mind, and therefore to qualifie discontentments of this quality, it is no easie matter; For the word of God doth teach us, that the discord of brethren are like the barrs of the gate of a City, strong and hard, for flesh and blood to beate through, and so I finde in searching into these businesses, that there are to many barrs that will keep out these happy guests of vnity, and amity, which I so much desire to bring in amongst you; and therefore doe beseech the great God of Heaven, that is the God of peace and lover of comfort, that he would vouchsafe to breake in sunder these Iron barrs of revenge, and hard conceit, and frame your hearts to meekenesse, and to suffer the word of exhortation with patience, for *Sir Iarres Harvie* as a Souldier, and standing upon the point of honour, cannot passe by such wrongs & oppositions as it may be (as he conceives) hath

beene

bee offered unto him. For in that little experience that I have had, I know in the point of honour, and being opposed by an enemy, a souldier must make way to revenge, though he runneth upon the point of the sword, and marcheth against the mouth of the Cannon and so likewise the Country People, to be contradicted in their ancient customes & to be drawn out of their road way, though an other way may be better and more commodious, it is so hard a matter to prevaile with us, as is seene by dayly experience.

But if it please Sir *Iarret Harvie* to lay aside the resolution of a man of warre, and to take unto him the disposition of a Christian Souldier, and to follow the direction of that blessed Lord, and great commander under whose banner we have vowed manfully to fight, that is to learne of our Saviour Christ, *to be meeke and lowly, love our Enemies, and to pray for them that persecute us.*

And you on the other side, to lay aside the peevish, & froward disposition of corrupt Nature, which makes us so prone to rebell against God, & and to reject his commandements, and so likewise makes us so wilfully to oppose our Superiours, & to disdain their good counsell & wilfully run in those courses, that tend to everlasting destruction, as like the men of *Sodom*, who said unto that holy man *Lot*, that had deserved so much of them, yet when he perswaded them from that furious and beastly rage, in pressing upon his house to offer violence upon his angelicall guests, they cried out against that good man, away with him, & they said he is come alone as a stranger, and shall he rule, & judges

Judge, we will now deale worse with him, then
 with them; But you know what became of them,
 the Lord preserved his servant *Lott*, and safely
 conveyed him out of the City, and smote the
 outrageous men with blindness, and the next
 morning caused fire, and brimstone to raine downe
 upon them, & utterly consume them, & their city:
 this instance I bring to shew what we are, when we
 are led by the unruly Passions of our sinfull na-
 ture, but now I speak to men, I hope of wisdom,
 and such as God hath endewed with grace; and
 that will teach us to deny ungodly lusts, and to
 behave our selves charitably, that if any man be
 fallen by occasion into any sinne, yee which are
 Spirituall, restore such a one with the Spirit of
 meekenesse considering thy selfe, least thou also
 be tempted. *Gal. 6. 1.* And therefore I beseech you,
 if any heere have fallen by any such suddaine pas-
 sion, or caused others by their provocations, O
 let them now acknowledge their errour, & unfein-
 edly desire to entertaine one another, with all
 love and cheerefulness; and assure your selves as
 it is the honour of a Souldier to be the first that
 entereth the breach, and for the country-man that
 hath the first blow at the Ball, so it will be the ho-
 nour of a Christian man that shall now shew him-
 selfe most forward to acknowledge his error, and
 to seeke a holy reconciliation.



A

PRAYER

which Master Spencer
doth use ordinarily in his famil-
ly, Morning and Evening, which he doth
earnestly desire might be zealously and de-
voutly performed in every family in this
Kingdome, that are not provided
of a better.

*O Lord open our lipps , and teach us to pray, that wee
may humble our soules and truely repent of all our sins,
for our Lord Iesus Christ his sake, in whose holy name
onely wee presume to come unto thee to bege , and crave
mercy in thy sight.*

O Most Heavenly Father and gracious
Lord God, the Father of our Lord Iesus,
the God of mercy and salvation, wee
poore creatures doe humbly prostrate our selves
before the throne of mercy, confessing and ac-
knowledging that we are miserable sinners con-
ceived in sinne, and brought forth in iniquity;
nay wee must acknowledge wee stand guilty of
p that

that originall sinne of our first parents, for the transgressing thy holy holy Commandements, and eating of the forbidding fruit: plunged themselves, and their posteritie unto shame and confusion, their Soules and bodyes to be tormented in hell fire, with the Devill and his Angels in utter darknesse, and in that miserable estate thou might have left us all to perish in our sinnes, but this is not that we have to answer for, But we have made our selves seventy times the Children of the Devill more by our actuall transgressions in violating all thy holy lawes and Commandements, both with vile thoughts, wlked speeches, and abominable actions, which we have done in the sight of men, to the great dishonour of thy holy name, and the utter damnation of our own soules, and the greatly endangering of others, by our evill example; and that not onely in the time of Ignorance, and practise, we have desperatly, and Presumptuously, gone on in those wicked courses, which our Conscience have accused us, and thy sacred word condemned us, and therefore thou mightest have cast us off in thy heavy displeasure, never more shewed pittie upon us but exposed us to the heaviest judgement this world could afford of plung, pestilence, utter madnesse and despaire, and when we have passed all the miseries of this life, then to cast us downe in utter darknesse, with the Devill and his Angels, to be tormented in everlasting darknesse: but good Lord, good Lord pittie us, and shew mercy upon us, and teach us to bewaile our sinnes, and truly to repent us of them before we goe hence, and be

no more scene : and that we may finde mercy, and favour in thy sight, remember us, oh remember us with that everlasting love of thine towards us, in sending thy eternall sonne Christ Iesus our blessed Saviour, and our everlasting Redeemer; to take upon him our humane nature in all things, sinne onely excepted, to become the sonne of the blessed Virgin *Mary*, and so both God and man in one person, to accomplish the glorious worke of our redemption, by leading a most pure and holy life, by fulfilling all thy holy Commandments, in one absolute and perfect manner, that he might free us from that death and damnation, that our sinnes have justly deserved, and by his death and passion, and those bitter torments, and again which he suffered upon the crosse: which neither the tongue of man, and Angels is able to expresse, and shedde his precious blood, even unto death, which is of that infinite value, to make satisfaction for the sinnes of the whole world, and of that infinite vertue, to purifie our soules and consciences, and make them as pure, and undefiled, as if we never comitted any sinne, and rose againe the third day according to the Scriptures, and is ascended into the highest heaven, and there sits in all glory at the right hand of God, and triumpheth, over all the enemies of our salvation, Hell, Death, & damnation, and shall come from thence to judge both the quicke, and the dead, and hath oppened the Kingdom of heaven to all beleivers: we doe beleive, Lord help our unbeleife, and give us grace to use all holy meanes, that we grow more in faith, then ever we have done: make us

mōre zealous for thy glory, more devout in pray-
 er, and zealous in good workes, more carefull to
 keep holy the Sabboth, and come more reverent-
 ly unto thy holy ordinances, and walke dilligent-
 ly, and faithfully, in our calling, and worke in
 our hearts an everlasting hatred against all finnes
 and the sins especially, that wee are most prone
 unto by nature, and those whereunto the Devill
 doth so eagerly tempt us, and allure us; and those
 finnes which wicked and ungodly men, that run
 the headlong course to hell, and damnation do in-
 force, perswade us, but Lord let them never
 prevaile with us and ours, to give any liking and
 allowance thereunto, but ever let us hate and ab-
 horce them as cursed workes of darkenesse: and
 have nothing to doe with them, and grant us
 grace to serve thee in holinesse, and righteounesse
 all the dayes of our life, and labour to keep our
 foules and bodies pure and undefiled, as the tem-
 ples of the holy Ghost, and walk honestly and re-
 ligiously in our calling, and deale justly, and cha-
 ritably all the dayes of our life, that so it may
 be well with us at our last breathing, and in the
 dreadfull day of judgement, and in this confi-
 dence we do not only pray for our selves, but also
 for all our christian brethren upon the face of the
 Earth, those especially that are wounded in their
 foules, and consciences, and those, that sufferd for
 the truth, sake, and those that are visited with mor-
 tall distresse and tormenting crosses, and weare
 new the point of death, and prepare them for thy
 glorious Kingdome; good Lord blesse our graci-
 ous King Charles and his great Court of Parlia-
 ment

ment worke graciously in the heart of the King, and all his Subjects, and in the heart of the Prince and all his people, godly sorrow for all our finnes, and give us grace to weepe and mourne, night and day for the finnes, and abominations of these sinfull times, and cry mightily unto the Lord to turne away those heauey iudgements we have justly deserved, and continue his great mercy towards us, and inflame their hearts with all holy zeale, and devotion to advance the glory of God, and doe good unto thy faithfull ones, and on the other side, to raise up their hearts with an everlasting hatred of all finnes, and utterly to abolish that, and to roote that out, and make them zealous to execute justice upon the malefactors, that have so dishonoured God, and labour to bring in Idolatry, Popery, and shed innocent blood, and persecute thy faithfull ones, that there may be that due execution of justice upon them, as may most tend to thy glory, the peace of the Church, and comfort of thy faithfull ones; and to the terrour of all wicked and prophane men, blesse our Royall Queen, & convert her heart more & more glorious to the love of the Gospell, & that shee may renounce all popery, and Idolatry, and wholly rest upon our Lord Iesus Christ, to be her onely Saviour, and her everlasting Redeemer, that so the Angels in Heaven might rejoyce to see her true conversion unto Thee, and blesse all good meanes, that may effect the same in thy due and appointed time, and make all faithfull Bishops and ministers of thy sacred word, take all opportunities to effect the same as they will answer

fwere that in the dreadfull day of judgement, good Lord blesse the Prince and the Princeesse, and all those of the Royall posterity, and the Prince of *Orringe*, and his Royall Consort, sanctifie their hearts now in their tender yeares, with the truth of thy holy religion, and work in their hearts an everlasting hatred against all Popery, Idolatry and prophaneesse.

Good Lord blesse the Prince Elector, worke graciously in his Royall heart, godly sorrow for all his sinnes, and let, oh let (wee humbly beseech thee) the precious blood of our Saviour Christ, cleanse him from all his sinnes, and make him as pure, both in soule, and body; as if he never had sinned, but continued in the first state of innocency, and cloath him with the holynesse, and righteousnesse of our Lord Iesus Christ; that hee may stand ever acceptable in thy sight, and enabled to performe that great service unto thee, to burne the Whore of Babylon with fire, and revenge the blood of thy Saints, to that end put it into the hearts of all the Kinges, and Princes of the Earth, to fulfill thy will, to hate the Whore, make her desolate, and naked and burne her with fire.

Good Lord for the Lord Iesus sake, blesse the Queene of *Bohemiah*, and the Queene of *Swedon*, & those of that Royall issue, that hath pleased the a long time, to humble them with a dejected state and to suffer the enemies of thy truth, greatly to insult over them, to spoile their goodly Cities, to burne downe their houses with fire, and carry so many of our Christian brethren, and sisters, into a miserable

captivitie, and to shed so much innocent blood, but thou doest all things with infinite wisdom, thou knowest the fittest meanes to humble thy children, and thou knowest the fittest time to make them glorious in their deliverance, good Lord in thy blessed time revenge their cause, and settle them againe in the inheritance of their Fathers, and set them up to sit with the Princes of thy people, in the meane time, give unto thy servants faith, and patience, a godly sorrow for all their sinnes, and holy zeale and wisdom, to make their inheritance sure in heaven, and lay up their treasure where that is not subject to these alterations, and changes, and confound the power of Ante-Christ, that man of sinne, and his adherentes, that they may not to much insult over thy Children, nor to much disturbe the peace of thy faithfull ones, but in thy blessed time make it appeare how precious the blood of thy Saints, is in thy sight, and what a fearefull accompt they shall make for the same, at the day of judgement, before the great God of Heaven and Earth, that art no respecter of persons.

Blesse the good Bishops, and faithfull Ministers of thy sacred word especially those that thou hast placed over us, give them wisdom and grace to preach thy heavenly word powerfully and profitably to our soules and consciences, and blesse them in their lives and conversations, that ye may be pure and peaceable, that so they may be a blessed meanes to convert many soules unto thee.

Root out those that are so scandalous and ignominious,

nious and labour to bring in Idolatry and prophanes, and make them evermore to finde by experience, that thou, that fittest in the heavens will laugh them to scorne, and have them in derision. Be mercifull unto our Christian brethren in the Palatinate in Germany & other places of Christendom, which suffer for the truth and the profession of the glorious Gospell, and deliver them from blood thirstie men, and graciously supply all their wants both soule and body in thy appointed time.

Blesse our Christian bretheren in Virgenia and new England & those remoted places of the world, keepe them from secret schismes, herifies and set their feete into the way of peace, and deliver them from their enemies

Blesse our Nobles, Peares, Iudges of the land, and Councillers of state: blesse them and their councill, that tend to thy glory, the peace of the Church, and the good of the commonwealth, that their counsels may evermore bee happely established, to the confusion of the wicked devises of ungodly men and women, that labour to bring in Idollatry, popery, and prophanneffe: oh blesse we beseech thee our afflicted brethren, & sisters, that are humbled with the sight of their finnes, and the terror of thy judgements due unto them for the same & make clearly appeare unto them thy everlasting mercytowards them in our Lord Iesus Christ, their blessed Saviour, and Redeemer, and that his precious blood doth cleanse them from all their sins, and make them as pure in thy sight, as if they continued in their
happy

happie estate of innocenoy, and let thy grace bee sufficient for them to support them in all their afflictions: And confound the power and malice of the Devill, and all his devilish devises, whereby hee labours to drive them to dispayre, and to lay violent hands upon themselves, and make him feare and tremble with the consideration, that all these evill thoughts and wicked suggestions, which hee puts into our hearts shall be set upon his own score, and adde to his greater damnation in utter darkenesse and hell fire.

Blesse all our Christian breth en, that are visited with the Plague and other mortall diseases, comfort their soules and worke in their hearts godly sorrow for all their sinnes, and that they may cry mightily unto the Lord for mercy, before they go hence and be no more seen, and give them faith to beleve in our Lord Iesus to bee their Saviour and everlasting Redeemer, and that his precious blood, that cleanseth from all their sinnes, and that hee will vouchsafe to bee unto them advantage both in life and death. O blesse we beseech Thee, our distressed brethren that are in distraction, raging madnesse & fury, those that wee have taken the speciall care & custody of, whether present or absent, oh stay them from laying violent hands on themselves or others, & thou that art the God of infinite wisdom and power, that stillest the raging of the Seas, and the madnesse of the people, stay those raging fits, and set their feet into the way of peace,

Blesse all our Christian friends, Father, Mother, sisters and brothers, those we have taken the

ſpeciall care and cuſtody of wiſe, children and ſervants, and other our neighbours and friends, amongſt whom we live, grant that wee and they may labour to keepe our ſoules and bodies pure and undefiled, and make our houſes the houſes of prayer, & not a den of theeves, and keep us from all infection of Idolatry, popery and prophaneſſe, and if it ſhall pleaſe thee to bring us to ſuch an honorable triall, grant that wee may witneſſe thy truth with our beſt bloud.

And now good Lord in the name of our Saviour Ieſus Chriſt, we praiſe & magnifie thy holy name, for that everlaſting love of thine towards us, in ſending our Lord Ieſus to be our Saviour, for all thoſe bleſſed comforts revealed unto us in thy ſacred word, for comforting our ſoules when wee have been ſo neer the point of deſpaire, & rayſing our weak bodies, when wee have been ſo neer the point of death, and ſet our feet in the way of peace when we have been running the headlong courſe to damnation, and bleſſed our labours and made us a meanes to yeeld comfort to any of our deſtreſſed brethren and ſiſters, and bleſſed bee thy holy name that hath enabled us to write this book unto our gracious King, good Lord bleſſe it that it may tend to thy glory, to the confounding of Antichriſt and his friends, and the comfort of our afflicted brethren in their afflicted ſtate. And bleſſed be thy holy name for bleſſing us with the good things of the land, thou haſt given us the firſt and ſecond raine, and cauſed the earth to bring forth hearbs for the uſe of man, and fodder for cattle, and cauſed our vallies to ſtand ſo
thicke

thicke with Corne and Wheate; that wee have
 cause to tell of thy goodnesse all the day long,
 and sent us peaceable dayes, that we might re-
 ceive the fruit of the Earth in due season, not-
 withstanding the feare and terrour of the Schot-
 tish Armies, hast given such holy wisdom to
 our gracious King to compose those dangerous
 warres with honour and safety to both Nations,
 and blessed be thy holy name for continuing thy
 holy word unto us, thy holy sacrament, and thy
 holy ordinances unto us, and blessed be thy holy
 name, that continues our gracious King unto us,
 and our great Counsell of Parliament, and us
 with comfort and confidence, that thou wilt be
 graciously pleased to make a holy reformation on
 both in Church and Common wealth, and rise
 up with all holy indignation, to root out all I-
 dolatry, popery and all prophannesse, and Pa-
 peists, Atheists, and Anabaptistes, that doe so
 oppose thy truth, & authority, & government of
 our gracious King, oh convert their hearts, or
 else confound their devices, and bring them to
 their well deserved ends.

And blessed be thy holy name, that hast done
 such great thinges for us, in discovering those
 horrible treasons, and rebellious Idolatry, po-
 pery and prophannesse, and so confounded them
 and brought many of them to their shamefull
 and well deserved ends.

And blessed be thy holy name, for thy graci-
 ous providence over us this night, that we have
 not perished in workes of darknesse, that wee
 have not fallen into despaire, raging madnesse,

that thou hast not suffered our houses to be burnt downe with flames of fire, or our enemies to possesse our gates : and now good Lord, what shall we render unto thee for all thy mercies shewed towards us, still take up the cup of salvation, and still entreat thy mercies to be continued towards us this day, and for evermore, and that wee may be the better for thy service, and the workes of our calling, sanctifie all the faculties of our soules, and all the parts and members of our bodyes, make our will ever liable to thy will, our understanding apt to conceive of those misteries of our salvation, and our memories apt to retaine all holy lessons, & good directions, that we may make use of them in our lives and conversations: sanctifie all the affections of our hearts, our love, that it may be setled upon thee, and thy sacred word, our feare, that it may make us feare, and tremble to commit the least sinne, or doe any thing, that might tend to thy dishonour, or the hurt of our neighbour, and sanctifie our anger that it make us zealous for thy glory, and boldly to reprove sinne, both in our selves and in others, and sanctifie our sorrow, that it may be termed into a godly sorrow for our sinnes, and the abominations of this land.

And sanctifie all the partes and members of our bodyes, that our eares may be dilligent to heare the word of God and all good counsell, that our eyes may be dilligent to see and observe thy glorious workes in the creatures, and to admire thy infinite wisdom, and power in the creating of them, and thy mercy and goodnesse

in preserving them for our use and comfort: our speeches, that they may be gracious and tend to thy glory, and the edifying of one another in our holy faith, and keepe us from lying and swearing, that whereunto by nature we are so prone: and sanctifie our tast and smelling, that wee may not abuse them to drunkenness, and gluttony, and sanctifie our handes, that we may imploy them dilligently in our calling, and that they may be ready to defend the poore Fatherlesse, & Widows: sanctifie our feet, that they may be swift to heare thy word, to visit the poore in their afflicted state, and sanctifie our bodyes, that wee may keep them pure and undefiled all the dayes of our life, for these and other graces, which we stand in need of, Lord mercifully supply them for our Lord Iesus sake, in whose most holy name, in whose most holy wordes we pray unto Thee as our blessed Saviour hath taught us, saying; *Our Father which art in Heaven &c.*

FINIS.
